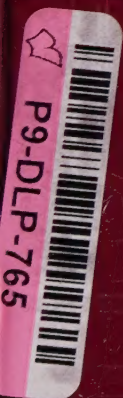


The Dipavamsa



An Ancient Buddhist Historical Record

Hermann Oldenberg



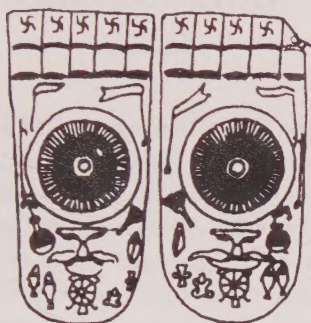


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The Dīpavamsa

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INTRODUCTION.

The DĪPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dīpavaṃsa¹⁾, declared it to be identical with a version of the Mahāvamsa to which the Mahāvamsa Tīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong²⁾. We must undertake, therefore, a research of our own as to the origin of the Dīpavaṃsa and its position in the ancient literature of the Ceylonese.

The Mahāvamsa Tīkā, when commenting on the title

1) See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et seq.

2) The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dīpavaṃsa are quoted in that Tīkā as contained in the Uttaravihāra-Mahāvamsa. The Tīkā quotes those lines indeed (India Office MS. of the Mahāv. Tīkā fol. ko'), but without the slightest reference to the Utt.-Mahāvamsa. The only passage referring to the Mahāvamsa of the Uttaravihāra which I know, is quite sufficient to show that this work was different from the Dīpavaṃsa. In the Mahāvamsa Tīkā (India Off. MS. fol. gha') we are told, that the Uttaravihāra-Mahāvamsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: „Uttaravihāravāsinaṃ pana Mahāvamsa Sihassarassa rañño puttapaṇṇakā caturāsītisabassāni rājāno ahesuṃ, tesuṃ kaṇṇihako Bhagūsakko (corrected to Bhagūsakko) nāma rājā. tassa puttapaṇṇakā dvāvisātisabassāni rājāno ahesuṃ, tesuṃ kaṇṇihako Jayaseno 'ti vuttaṃ.“ The Dīpavaṃsa (3, 43. 44) in the contrary agrees with the statements of our Mahāvamsa (p. 9) which are in contradiction to the Mahāvamsa of the Uttaravihāra.

of the Mahāvamsa, contains the following important remarks¹⁾:

„Mahāvamsaṃ pavakkhāmīti mahantānaṃ vamsa tanti-paveniparamparā 'ti pi sayam eva vā mahantattā ubhayattha paridīpitattā vā Mahāvamsa, taṃ Mahāvamsaṃ. tesam pi buddhabuddhasāvakādīnaṃ pi guṇamahantānaṃ Mahāsammattādīnaṃ pi vā rājamahāmattanaṃ (rājamahantānaṃ?) pavenidīpitattā ca buddhāgamanāḍipakārehi mahādhikārattā sayam eva mahantattaṃ veditabbaṃ.

anupamavamsaanauggahādīnaṃ (°dīnaṃ Paris MS.)

sabbam aññataṃ (aññātaṃ Par. MS.) kataṃ suppakā-sitaṃ

apariyāgataṃ (ariyābhataṃ Par. MS.) uttamasabbhi van-ṇitaṃ

suṇantu dīpatthutiyā sādhusakkataṃ ti (comp. Dīpav. 1, 5) iminā Aṭṭhakathānayaṇ' ev' assa mahantattaṃ paridīpitaṃ (paridīpitattaṃ?) ca veditabbaṃ. — tenāhu porāṇā:

dīpāgamaṃ buddhassa dhātun ca bodhīāgamaṃ (bodhi-yāgamaṃ Par. MS.)

saṃgahattheravādaṇ ca dīpamhi sāsanaāgamaṃ

narindāgamaṃ vamsaṃ kittayissaṇi suṇātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nayena (gāthā-nayena Par. MS.) pi assa sakhyā (saṃkhyā Par. MS.) mahantattaparidīpitattaṃ ñeyyaṃ. evaṃ Mahāvamsaṃ ti lad-dhanāmaṃ Mahāvihāravāsīnaṃ vācanamaggam porāṇaṭṭhakatham ettha Sihlabhāsaṃ hitvā Māgadhikabhāsāya pavakkhāmīti adhippāyo.“

As two stanzas are quoted here, the first of which is said to be taken from an Aṭṭhakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇatthakathā“, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Aṭṭhakathā and

1) I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's Introd. to the Mahāvamsa, p. XXXI.

that work of the Porāṇā are identical with each other and with the Porāṇaṭṭhakathā mentioned afterwards. If I am right in asserting the identity- of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Aṭṭhakathā handed down and probably also composed in the Mahāvihāra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Aṭṭhakathā, and these stanzas are almost identical with the opening lines of the Dīpavaṃsa. There must, therefore, most probably be some relation between this Aṭṭhakathā and the Dīpavaṃsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Aṭṭhakathā and as to its literary form? Let us ask particularly in what way the Pāli stanzas quoted from this Aṭṭhakathā were connected with its main substance which was composed in Sinhalese?

The Mahāvāṃsa Tīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvāṃsa made use of this Sinhalese Aṭṭhakathā on which his own work is based. It is said in the Tīkā: „ayaṃ hi acariyo porāṇamhi Sīhala[tṭha]-kathā - Mahāvāṃse ativitthārapunaruttidosabhāvaṃ pa-hāya taṃ sukhaggahaṇādippayojanasahitam katvā 'va ka-theṣi“. The work in question is called here, as repeatedly afterwards, Sīhalaṭṭhakathā - Mahāvāṃsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Aṭṭhakathā) and of an extensive historical narrative (Mahāvāṃsa) are combined together. If we look at Buddhaghosa's Aṭṭhakathā on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipiṭaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is wel-

known, on that very Sinhalese Atthakathâ of the Mahāvihāra, which we are now discussing, and we may assume almost with certainty, that to this Atthakathâ a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title „Sihalaṭṭhakathâ-Mahavaṃsa“ could apply most properly to this work: it is a historical account (Mahāvaṃsa) which forms a constituent part of a theological commentary (Atthakathâ), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation¹).

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese Atthakathâ-Mahavaṃsa according to the analogy of what we have before us in Buddhaghosa's comment. According to this, the Atthakathâ-Mahāvaṃsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

1) In order to show how an Atthakathâ could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvaṃsa Tikā gives from the Atthakathâ of the Uttaravihāra, concerning the history of Susunāga (Turnour's Introduction, p. XXXVII), of the nine Nanda kings (l. l. p. XXXVIII), of Candagutta (l. l. p. XLII), of the descendants of Mahāsammata (l. l. p. XXXV). It we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvaṃsa of the Uttaravihāra, we are lead to believe, that the Mahāvaṃsa also of the Uttaravihāra formed a part of the Atthakathâ of that monastery in the same way as was the case in the Mahāvihāra.

pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the „Porânâ“, i. e. taken from the ancient Sinhalese *Aṭṭhakkathâ*, and quoted by Buddhaghosa or in the *Mahāvamsa Tīkā*, present the same close resemblance and almost identity with passages of the *Dīpavamsa*, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pāsadika (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenahu porânâ:

Vedisagirimhi Rājagahe vasitvā tiṃsa rattīyo
kālo 'va gamanassā 'ti gacchama dīpam uttamaṃ. |
paḷina Jambudīpāto hamsarājā va ambare
evam uppatita therā nipatimsu naguttame. |
purato puraseṭṭhassa pabbate meghasannibhe
patitṭhahimsu kūtāmbi hamsā va nagamuddhanīti.

Comp. *Dīpav.* 12, 35—37.

Samanta-Pās. fol. kâh' — kha: sa panāyaṃ (i. e. the second Council)

yehi therehi saṃgītā saṃgītesu ca vissuta
Sabbakāmi ca Sālho ca Revato Khuddhasobhito |
Yaso ca Sānasambhūto, ete saddhivihārikā
therā Ānandatherassa dīṭṭhapubbā tathāgataṃ, |
Sumano Vāsabhaḡāmi ca neyyā saddhiviharika
dve ime Anuruddhassa dīṭṭhapubbā tathāgataṃ. |
dutiyo pana saṃgīto yehi therehi saṃgaho
sabbe pi pannaḡbhārā te katakiccā anasava 'ti.

Comp. *Dīpav.* 4, 50—54.

Mahāv. *Tīkā* fol. khau: tenāhu porana:

yakkhānaṃ buddho bhayaḡananam akasi,
te tajjitā taṃ saraṇaṃ akaṃsu buddham,
lokānukampo lokahite sadā rata
so cintayi attasukhaṃ acintamaṃsa. |
imaṇ ca Laṅkāthala manusanaṃ

porāṇakappaṭṭhitam vutt[h]avâsam
vaśanti Laṅkāthala manusa bahu
pubbe va Ojamaṇḍavaradīpe 'ti.

Comp. Dīpav. 1, 66. 73.

Mahāv. Tīkā fol. tām: tenāhu porāṇā:

Suppatitṭhitabrahmā ea Nandiseno Sumaṇadeviyā
putto matā pita c' eva gihibhūtā tayo janā 'ti.

Comp. Dīpav. 19, 9.

Mahāv. Tīkā fol. dḥrī': tenāhu porāṇā:

Anulā nāma yā itthi sā hantvāna naruttame
catumâsam Tambapaṇṇimhi issariyaṃ anusāsītā 'ti.

Comp. Dīpav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Aṭṭhakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dīpavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Aṭṭhakathā. In fact, a great part of the Dīpavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Aṭṭhakathā; many of the repetitions and omissions¹⁾ which render some chapters of the

1) The most striking example of such repetitions is the account of the three Councils, each of which is described twice,* the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

(12, 51—53:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla,
samaṇa mayā mahārāja dhammarājassa sāvaka
tam eva anukampāya Jambudīpā idhagatā. |
āvudham nikkhipitvāna ekamantaṃ upāvisi,
nisajja rājā sammodi bahuṃ atthūpasamhitam. |
sutvā therassa vacanaṃ nikkhipitvāna āvudham
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

puṇṇakanarako nāma ahū pajjarako tadā
tasmiṃ samaye manussānaṃ rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dīpavamsa is contained in the account of the conversion of young Moggallāna (5, 55—65), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dīpavaṃsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dīpavaṃsa and the ancient Aṭṭhakathā of the Mahavihāra, furnish us with a clue for gaining an insight into the relative position of the Dīpavaṃsa and the second important historical text of the Pāli literature, the Mahāvaṃsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahavihara. Each work represented, of course, their common subject in its own way, the Dīpavaṃsa following step by step and almost word for word the traces of the original, the Mahāvaṃsa proceeding with much greater independence and perfect literary mastership. The Dīpavaṃsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dīpavaṃsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahāvaṃsa is composed very differently; its author masters the Pāli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the *renaissance* excelled. The turning-

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dīpavaṃsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahāvamsa and Dīpavamsa finish their records at the same point, viz. with the death of king Mahāsena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathā-Mahāvamsa of the Mahāvihāra Monastery. The reign of that very king Mahāsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahāsena's sanction for destroying the Mahāvihāra; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahāvihāra fraternity should stop just at the epoch of Mahāsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dīpavamsa to the ancient theological commentaries and to the Mahāvamsa, we now proceed to collect the data which throw a light on the question, at what time the Dīpavamsa was composed. Turnour infers its anterior origin, compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dīpavamsa being quoted in the Mahāvamsa Tīkā, the authorship of which he ascribes to Mahānāma, the author of the Mahāvamsa itself. But apart from Turnour's opinion on the age of the Mahāvamsa Tīkā being totally wrong, we have seen, that those lines are quoted in the Mahāvamsa Tīkā not from the Dīpavamsa itself, but from the Atthakathā on which the Dīpavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dīpavamsa cannot have been written before A. D. 302, because its narrative extends till that year.

2) Buddhaghosa was acquainted with a version of the *Dīpavaṃsa* which, however, differed in some details from that which we possess¹⁾.

3) The continuator of the *Mahāvamsa* (p. 257, ed. Turnour) tells us, that king Dhātusēna (A. D. 459—477) ordered the *Dīpavaṃsa* to be recited in public at an annual festival held in honour of an image of Mahinda.

4) These data being given, it is only of a secondary importance, that the *Mahāvamsa Tīka*, which was composed in much later times, mentions an *Aṭṭhakathā* on the *Dīpavaṃsa*²⁾.

The result is, that the *Dīpavaṃsa* — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the *Mahāvamsa*³⁾, but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the *Dīpavaṃsa*. The words, besides, by which *Māhanāma* characterizes the works of his predecessors:

porāṇehī kato p' eso ativitthārito kvaci
atīva kvaci saṃkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the *Dīpavaṃsa* of which we have spoken above, that they appear to have been written most probably with reference to this very work.

1) Some lines from that version of the *Dipav.* are quoted in the *Samantapāsādikā*. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on *Dip.* 11, 17; 12, 1. — The *Dipav.* is also quoted in the *Aṭṭhakathā* on the *Kathāvatthu*; see the note on 5, 30.

2) fol. ṇe (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath' eva amhākaṃ ācariyā akamsū 'ti vadēyyuṃ, teṣaṃ pi taṃ parikkappitavipphanditaṃ eva, teṣaṃ abhilaṃamattaṃ vā 'ti *Dīpavaṃsaṭṭhakathāyaṃ vuttaṃ*.

3) The arguments of Turnour who brings it under the reign of Dhātusena (*Introd.* p. LIV), are extremely weak.

I have made use in editing the text of the Dīpa-
vamsa, of the following MSS.:

I. MSS. written in Burmese characters.

- 1) *F*: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the *Dīpavamsa* (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the *Thūpavamsa*. The MS. has been written Sakkarâj 1190 = A. D. 1828.
- 2) *N*: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. *M* (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of *M*. If the reading of *N* is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that *N* agrees with *M* — a conclusion which is, of course, by no means always a safe one —, I designate such readings by *n*. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from *M*.

II. MSS. written in Sinhalese characters.

- 3) *G*: MS. of the Paris National Library (collection Grimblot; fonds Pâli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of *G* has been corrected from a MS. very similar to *B*.
- 4) *A*: MS. of the India Office (Pâli Collection no. 95)
5. 6) *B. C*: Copies of two MSS. of the Dadalle Wihâre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first *Bhānavâras* there are frequent corrections in *C* made from another MS. than that from which *C* has been copied. I designate these corrections by *c*.

- 7) *M*: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihare. Written on paper. Now in the Cambridge University Library (Add. 944).
- 8) *R*: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d'Alwis.
- 9) *D*: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.
- 10) *E*: MS. of the Paris National Library (Coll. Grimblot, fonds Pâli 366).
- 11) *S*: A copy written on paper, which the priest Subhûti of Vaskaḍuve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by *s*.

I have used, besides, the following abbreviations:

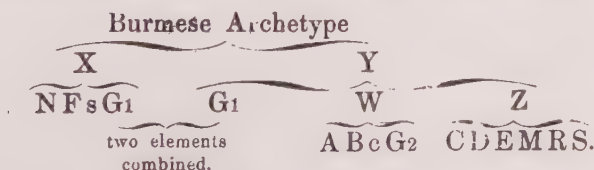
X = all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS.¹⁾ Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris²⁾.

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (*X*) deserve to be classed first; least is the value of *Z*, the

1) See, for instance, 1, 6. 55; 4, 45; 11, 3; 22, 18.

2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the *codex archetypus*, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pâli text of the *Dîpavamsa* a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

Namo tassa bhagavato arahato sammāsambuddhassa.

Dipagamanam buddhassa dhātu ca bodhiyāgamam
saṃgahācariyavādaṃ ca dīpamhi sāsanaṅgamam
narindāgamanam vaṃsam kittayissam, suṇātha me. |
pītipāmojjajananam pasādeyyam manoramam
anekākārasampānam cittikatvā suṇātha me. |
udaggacittā sumanā pahatṭhā tuṭṭhamānasā
niddosaṃ bhadravacanam sakkaccaṃ sampaticchatha. |
suṇātha sabbe paṇidhāya mānasam, vaṃsam pavakkhāmi
paramparāgataṃ
thutippasattnam lahunābhivaṇṇitam etamhi nānākusumam
va ganthitam, |
anūpamam vaṃsavaraggavasinaṃ apubbam anaññaṃ tatha
suppakāsitam
ariyāgataṃ uttamasabbhi vaṇṇitam suṇātha dīpatthuti sā-
dhusakkatam. |

Those readings of the MSS. which the Editor thinks to be correct, are spaced out, as well as his own conjectures.

I, 1. This verse is quoted in the Mahāvamsa Tikā (Turnour's MS.). dhātu ca ABGX, dhātuñ ca Z. Mahāv. T. dhātu may be the genitive; compare some examples of similar genitives and locatives at 15, 21, 27: 16, 32; 17, 53. — 4. °ābhatam A Be G2, Mahāv. T., °ābhabbhatam F, °āgatam NG1Z. — nānākusumavarabhūtagaṇṭhitam N, nānākusumam varabhūtagaṇṭhitam F, nānākusumavadasutapaṇḍitam G1, etaṃhi nānākusumam va ganthitam Y, Mahāv. T. — 5. This Āloka which is quoted in the Mahāvamsa Tikā, runs there thus: anupamavaṃsaanuggahādinam sabbam āvāṇatam kataṃ suppakāsitaṃ apariyāgatam uttamasabbhi vaṇṇitaṃ suvanta dipatthutiyā sādhusakkataṃ ti.

Āsabhaṇ ṭhānapallaṅkaṃ acalaṃ daḥham akampitaṃ
 caturaṅge paṭiṭṭhāya nisīdi purisuttamo. |
 nisajja pallaṅkavare narāsaḥho dumindamūle dipadānam ut-
 tamo
 na chambhati vītabhaya va kesari disvāna Māraṃ saha-
 senavāhanaṃ. |

Māravādāṃ bhinditvāna vitrāsetvā sasenakam
 jayo attamano dhīro santacitto samāhito |
 vipassanākammatṭhānaṃ manasikāraṇ ca yoniso
 sammasi bahuvidhaṃ dhammaṃ anekākāraṇissitaṃ. |
 pubbenivāsaṇāṇaṃ ca dibbacakkhuṇ ca cakkhamā
 10 sammasanto mahāñāṇī yāme tayo atikkami. |
 tato pacchimayāmamhi paccayākāraṃ vivatṭayi
 anulomaṃ paṭilomaṇ ca manas' ākā sirighaṇo. |
 ñatvā dhammaṃ pariññāya pahānaṃ maggabhāvanam
 anusāsi mahāñāṇī vimutto upadhisamkhaye. |
 sabbaññutaṇṇāṇavaraṃ abhisambuddho mahāmuni
 buddho buddho 'ti taṃ nāmaṃ samaññā paṭhamam ahū. |
 bujjihitva sabbadhammānaṃ udānaṃ katvā pabhaṃkaro
 tad' eva pallaṅkavare sattāhaṃ vītināmayi. |
 samītasabbasantāso katakicco anāsavo
 5 udaggo sumano haṭṭho vicintesi bahum hitaṃ. |
 khaṇe khaṇe laye buddho sabbalokaṃ avekkhati,
 pañcacakkhu vivaritvā olokesi bahū jane. |
 anāvarapañāṇaṃ taṃ pesesi dipadutiamo,
 addasa virajo satthā Laṅkādīpaṃ varuttamaṃ |
 sudesam utusampannaṃ subhikkhaṃ ratanākaraṃ
 pubbabuddhamanuciṇṇam ariyagaṇasevitaṃ. |
 Laṅkādīpavaraṃ disvā sukhettaṃ ariyālayam
 ñatvā kālaṃ akālaṇ ca vicintesi anuggaho: |
 Laṅkādiṇe imaṃ kālaṃ yakkhabhūtā ca rakkhasā
 10 sabbe buddhapatīkuttā, sakka uddharitaṃ balaṃ. |

6. āsabhaṇ ṭhānaṃ pallaṅkaṃ? Dasabalasutta: dasabalasam-
 annāgato bhikkhave tathāgato catūhi vesārajjeḥi samannāgato āsabhaṇ
 ṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati. — daḥham X. duṭṭhaṃ Y. —
 caturo aṅge X. Compare Abhidhānapp. 157. — 7. sahasenam āgataṃ Z,
 [sahasena]vā[gaṭaṃ] N, sahasenavāhanaṃ ABFG. The reading of Z may be
 correct. — 12. anusāsi Ns, anuñāsi F, anussābhi (corrected into anussāsi)
 ... anussāhi ABG2, anuseari Z. — 16. pañca cakkhum s.

nīharitvā yakkhagaṇe piśāce avaruddhake
 khemaṃ katvāna taṃ dīpaṃ vasāpessāmi mānuse. |
 tiṭṭhantesu ca ime pāpe yāvatāyuppi asesato,
 sāsananantaram bhavissati Laṅkā dīpavare tabhiṃ. |
 uddharitvān' ahaṃ satte pasādetvā bahū jane
 ācikkhitvāna taṃ maggaṃ añjasam ariyāpathaṃ |
 anupādā parinibbāyi suriyo atthaṃ gato yathā.
 parinibbute catummāsē hessati paṭhamasamgaho, |
 tato 'paraṃ vassasate vassān' atthārasāni ca
 tatiyo samgaho hoti pavattatthāya sāsanaṃ. | 25
 imasmiṃ Jambudīpamhi bhavissati mahāpati
 mahāpuñño tejavanto Asoka dhammo 'ti vissuto. |
 tassa raṇṇa Asokassa puttō hessati paṇḍito
 Mahinda sutasampanno Laṅkā dīpaṃ pasādayaṃ. |
 buddho nātvā imaṃ hetum bahum atthūpasamhitam
 kālākālaṃ imaṃ dīpaṃ ārakkhaṃ sugato kari. |
 pallaṅkaṃ animisaṃ ca caṅkamaṃ ratanāgharam
 ajapālanucalindo khīrapālena sattamaṃ. |
 sattasattābhakaraṇīyaṃ katvāna vividhaṃ jino
 Bārāṇasim gato vīro dhammacakkaṃ pavattitum. | 30
 dhammacakkaṃ pavattento pakāsento dhammam uttamaṃ
 atthārasannaṃ koṭīnaṃ dhammābhisamayo ahū. |
 Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji
 ete pañca mahātherā vimuttā anattalakkhaṇe. |
 Yasasahāyā cattāri, puna paññāsa dārake
 Bārāṇasi Isipatane vasanto uddharī jino. |

22. tiṭṭhantohaṃ ime pāpe XG1s, tiṭṭhantesucaṃ ime pāpe Z, tiṭṭhantesu ca pāpesu ABG2. I think that at least one line is wanting. We may fill up the gap thus:

„piśāce pavesessāmi Giridīpaṃ manoramaṃ,
 tiṭṭhantu ca ime pāpā yāvatāyuppi asesato.“

24. parinibbāyi G1XZ, parinibbeyaṃ ABG2. parinibbeyaṃ? —
 25. vassasate vassānattḥ° XZG1, dve vassasatānattḥ° A2BG2, vassasatānattḥ° A1. I think that the reading of XZG1 is correct, and that a *śloka* which contained a mention of the second Council has been omitted in our MSS. —
 27. pasādaye Y (°yuppi G1), °yaṃ Xs. — 31. pavattento all the MSS.; pavattente? — pakāsente AB. — 33. Yasasahāye cattāro? — Bārāṇasi may be a locative; compare the note on dhātu I, 1, and the expression „jāti vijjante“ in the Buddhavaṃsa (Jāt. vol. I, p. 4). But perhaps we should write Bārāṇasim, comp. v. 34 and the comment on Kaccāyana's Grammar, 2, 18.

- Bārāṇasim vasitvāna vutthavassc tathāgato
 Kappāsike vanasaṇḍe uddhari Bhaddavaggiye. |
 anupubbañ caramāno Uruvelam avasari,
 35 addasa virajo satthā Uruvelakassapañ jaṭim. |
 agyāgāre ahināgaṃ damesi purisuttamo.
 disvā acchariyaṃ sabbe nimantimsu tathāgataṃ: |
 hemantañ cātumāsamhi idha vihara Gotama,
 mayaṃ taṃ niccabhattenā sadā upatṭhahāmase. |
 Uruvelāyaṃ hemante vasamāno tathāgato
 jaṭile sapārisajje vinesi purisāsabho. |
 mahāyaññaṃ pakappimsu Aṅgā ca Magadhā ubho,
 disvā yaññe mahālābhaṃ vicintesi ayeniso: |
 mahiddhiko mahāsamaṇo anubhavañ ca taṃ mahā,
 40 sace mahājanakāye vikubbeyya kathēyya vā, |
 parihāyissati me lābho Gotamassa bhavissati,
 aho nūna mahāsamaṇo nāgaccheyya samāgamaṃ. |
 caritaṃ adhimuttiñ ca āsayañ ca anūsayaṃ
 cittassa soḷasākāre vijānāti tathāgato. |
 jaṭilassa cintitaṃ ūtvā paracittavidū muni
 piṇḍapātaṃ Kurudīpe gantvāna mahāiddhiyā |
 Anotattadahe buddho paribhuñjitvāna bhojanaṃ
 tattha jhānasamāpattiṃ samāpajji bahum hitaṃ. |
 buddhacakkhūhi lokaggo sabbalokaṃ vilokayi,
 45 addasa virajo satthā Laṅkādīpavaruttamaṃ. |
 mahāvanaṃ mahābhīmaṃ āhu Laṅkātaṃ tadā.
 nānāyakkhā mahāghorā luddā lohitabhakkhasā |
 caṇḍā ruddā ca pisācā nānārūpavihesikā
 nanādhimuttikā sabbe sannipāte samāgatā. |
 tattha gantvāna tammajjhe vimamsetvāna rakkhase
 nīharitvā pisācānaṃ manussā hontu issarā. |
 imaṃ atthaṃ mahāvīro cintayitvā bahum hitaṃ

37. cātumāsamhi? — 40. ca (ca is wanting in BG) mahā sace mahājanakāye ABG, ca taṃ mahā s° m° Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhāvaṃ instead of ānubhāvo is well in keeping with the style of the Dipavamsa, and perhaps we may even accept mahā (or maham?) as a neuter nominative. — 46. ahū? — 47. nānārūpā vihesakā? — 48. gantvāna tammajjhe FG1, gantvānabhaṃ majjhe N, gantvān' ahaṃ majjhe s, gantvāna te majjhe Y. — 48. vibhīpsetvāna (vibh° G2) ABcG2, vimamsetvāna (vim° X) XG1Z. viddhamsetvāna?

nabham abbhuggamitvāna Jambudīpa idhāgato. |
 yakkhasamāgamamajjhe upari siramatthake
 nisīdanam gahetvāna dissamāno nabhe t̥hito. | 50
 t̥hitaṃ passanti sambuddham yakkhasenā samāgatā
 'buddho 'ti taṃ na mannanti yakkho annataro iti. |
 gaṅgātīre Mahiyāsu pokkhalesu patit̥thite thūpaṭṭhāne Su-
 bhaṅgaṇe
 tasmiṃ padesasmi t̥hito naruttamo samappito jhānasamā-
 dhiṃ uttamam. |
 jhānam lahuṃ khippanisantikāro muni samāpajjati citta-
 kkhāṇe,
 sahasa taṃ ut̥thāti jhānakhaṇiya samāpayi sucittehi para-
 mīgato. |
 t̥hito naro iddhi vikubbamāno yakkho va mahiddhi mahā-
 nubhāvo,
 khaniyam ghanā meghasahassadhārā pavassati sitalavāta-
 duddini. |
 ahaṃ karomi te uḥam, mama detha nisīdituṃ,
 atthi tejabalaṃ mayhaṃ parissayavinodanam. | 55
 sace vinodituṃ sakkā nisīdāhi yathicchitaṃ,

52. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāsu AG1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahi-
 yaṅgaṇathūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma
 uyyānam“ (Mahāv. Tīkā). — Sutamkhāṇe AG1, Subhaṅgaṇe N, Sutaṅgaṇe F
 (which may be correct). — 53. khippanisantikaro NG1, °kāro BG2, °kā A,
 khippanippantikaro F, khippati santikāro Z. In several passages of the Aṅg-
 uttara-Nikāya, a man who is endowed with promptitude of attention, is
 called „khippanisanti kusalesu dhammesu“. — cittaṃkhāṇe F, cittakkhāṇe N,
 cintane A, cittaṇe G1, cittaṇe BG2. Z has the following reading: muni
 samāpajji sacintaṇe tadā. There is in the Kathāvatthu (Phayre MS. fol. yāh)
 a chapter called „khaṇīkakatthā“, in which the proposition is discussed: „eka-
 cittaṃkhaṇīkā sabbe dhammā 'ti.“ This means, I believe: „all qualities may
 be considered in a moment by one thought“. Perhaps we may compare
 also Lal. Vist. p. 447: „sarvaṃ tad ekacittakṣayaśamāyuktam“. I feel in-
 clined, therefore, to correct: muni samāpajjat' ekacittakkhāṇe, and
 to translate: „he entered upon meditation (by revolving) in a moment by
 one thought (the whole system of Dhamma's)“. — The following hemistich
 may be corrected thus: sahasā tamh' ut̥thāti, jhānam khāṇe viya
 samāpayi sucittapāramigato. — 54. naro AG1X, nabhe Z, which
 may be correct. — iddhi AG1FZ, iddhiṃ N. — khaṇiyam ghanā meghasa-
 hassadhārā X (khaṇiyamkhaṇā° F), khaṇayamahāmeghasahassadhāro (khaṇā°
 G1) AG1, khaṇāya m° dhāro Z. ghaṭṭayam (gantṭayam?) gh° m°? —
 sitalavātaduddini AFG, °duṇḍubhi ZN. Compare Mahāvagga I, 3, 2. —
 55. karomi vo uḥam?

sabbehi samanunñâtaṃ, tava tejabalaṃ kara. |
 unhaṃ yâcatha maṃ sabbe, bhiyyo tejaṃ mahâtapam
 khippaṃ karoma accunhaṃ tumbhehi abhipatthitaṃ. |
 ðhite majjhantike kâlê gimhânaṃ suriyo yathâ
 evaṃ yakkhânaṃ âtâpo kâye ðhapita dâruṇaṃ. |
 yathâ kappaparivaṭṭe catusuriyaâtapo
 evaṃ nisîdane satthu tejo hoti tatuttari. |
 yathâ suriyaṃ udentam na sakkâ âvaritum nabhe
 60 evaṃ nisîdanañ cammaṃ n' atthi âvaraṇaṃ nabhe. |
 nisîdanaṃ kappajâlaṃ va tejaṃ suriyaṃ va pathavi
 mahâtapam vikirati aggijâlaṃ v' anappakaṃ. |
 aṅgârarâsijalitâtapam tahiṃ nisîdanaṃ abbhasamaṃ pa-
 dissati
 pakkaṃ va ayomayapabbatûpamaṃ. |
 dîpesu unhaṃ nidasseti dussahaṃ, yakkhâsu paṭisaraṇaṃ
 gavesayum
 puratthimaṃ pacchimadakkhiṇuttaraṃ uddhaṃ adho dasa
 disâ imâyo. †
 kathaṃ gamissâma sukhî arogâ kadâ pamuñcâma imaṃ
 subheravaṃ. |
 sace ayaṃ yakkho mahânubhâyo tejo samâpajjati pajjalâyati
 sabbeva yakkhâ vilayâ bhavissare bhusaṃ va muṭṭhi ra-
 65 jaṃ vâtakhattaṃ. |
 buddho ca kho isinisabhaḥ sukhâvaho disvâna yakke du-
 kkhite bhayaṭṭite
 anukampako kârūṇiko mahesi vicintayi attasukhaṃ amânuse.

56. tava tejabalaṃ phara? Comp. Buddhavaṃsa (Jât. I, p. 24, v. 168).
 — 58. bhavitha dâruṇaṃ, s; ðhapito d? — 59. tathuttari (°rî B) AB,
 taduttari FZ, tatuttari N. tat' uttarim? — 60. nara Y, nabhe X. (at the
 two places). — 61. A1G1F òmit va. — pathavi X, paṭṭhapi ABG, pat-
 thari Z. Mahâvaṃsa Tikâ (fol. kho): te paṭhavisuriyatejacammakhaṇḍubhi-
 bhûtâya (sic) yakkhagayâ. — 62. pattaṃ va N, sakkaṃ va F, pakkâ va Y.
 — 63. dipisu XG1, dîpesu Y (dîpetu B1). — nidasseti N, nidasoti F, nida-
 yeti Y. I do not think that nidasseti is correct, but I do not know how to
 correct it. — paṭissaraṇaṃ N, saraṇaṃ F, maraṇaṃ Y. — gavesayum N,
 gavesisum F, bhavesisu G1, bhavesupi ABG2, bhayatajjitesu Z. — 64. ka-
 haṃ gamissâma? — 66. nisabha = rishabha or vṛishabha? I have found
 this word at the following passages: in the Saṃyuttaka-Nikâya (Phayre MS.
 part I, fol. ko) Buddha is compared with a nâga, a siha, an âjâniya, a ni-
 sabha, a dhorayha. In the Majjhima-Nikâya (Turnour's MS., fol. ñâm) it is said
 of Buddha „nisabhassa appameyyassa“. Sutta-Nipâta (Phayre MS., fol. gau):
 „gantvâna disvâ isinisabhaṃ pasanno“. Buddhavaṃsa (Phayre MS., fol. ji):

ath' annadīpaṃ paṭirūpakam imaṃ ninnam thalam sabbha-
 thānekasādisam
 nadīpabbatatalākasunimmalam dīpaṃ Giriṃ Laṅkātalasamū-
 pamam |
 sunibbhayaṃ gopitasāgarantakam pahūtabhakkham bahu-
 dhaññamākulam
 uttūsamattham harisaddalam mahiṃ varam Giridīpaṃ imassa
 uttarim |
 rammam manunnam haritam susītaṃ āramavanarāmaṇey-
 yakam varam,
 santīdha phullaphaladbhāriṇo dumā, suññaṃ vivittam, na ca
 koci issaro, |
 mahañṇave sāgaravārimajjhe sugambhīre ūmi sadā pabbij-
 jare,
 suduggame pabbatajālamussite sudukkaram attha anittam-
 antaram. | 70
 paravānarōsā parapiṭṭhimamsikā akāruṇikā parahethane-ratā
 caṇḍā ca ruddhā rabhasā ca niddayā vidappanikā sapathe
 idha ime. |
 atha rakkhasā yakkhagaṇā ca dutṭhā dīpaṃ imaṃ Laṅkā-
 ciranivāsitaṃ
 dadāmi sabbam Giridīpaporāṇam, vasantu sabbe supajā
 anīghā. |
 imaṇ ca Laṅkātaṃ mānusānam porāṇakappaṭṭhitavuttha-
 vāsam,
 vasantu Laṅkātale mānusā bahū pubbe va Ojāvaramaṇḍa-
 sādīsam. |
 etehi aññehi guṇeh' upeto manussavāso anekabhaddako
 dīpesu dīpissati sāsana' āgate supuṇṇacando va nabhe upo-
 sathe. |

tato padakkhiyaṃ katvā bodhimaydāṃ naruttamo aparājitanisabhaṭṭhāne bo-
 dhipallaṅkamuttame pallaṅkena nisīditvā bujjhissati mahāyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitam s°?
 — uttari XG1. uttaram? — 71. ca ruddā (comp. v. 47) AB, va ruddā
 BG2, ca ruddhā Zn, varuddhā F. I cannot correct the last words. —
 72. °nivāsitaṃ XG1, °nivāsinam Y. — v. 73 is quoted in the Mahāvamsa Tikā,
 fol. khau („tenāhu porāṇā“). Laṅkāthalamānusānam, °ṭṭhitam, vasanti Laṅkā-
 thalamānusā, Ojamaṇḍavaradīpe Mahāv. T. °maṇḍapādīpaṃ F. Ojavarā-
 maṇḍadīpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dīpesu
 dīpissati sāsanaṅgate ABG2, dīpessa dīpā sadisā anūgate Z, dīpissati (dis-
 sissati F) sāsanaṅgate FG1, dīpissati sāsanaṃ etthānāgate N.

dīpaṃ ubho mānusa rakkhasā ca ubho ubhinnaṃ tulayaṃ
 sukhaṃ māni
 bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayi goṇayugaṃ
 75 va phāsukaṃ. |
 saṃkaḍḍhayi Gotamo dīpaṃ iddhiyā bandhaṃ va gonam
 dāharajjukaḍḍhitaṃ,
 dīpena dīpaṃ upanamayi mumi yugaṃ va navaṃ dāha-
 dhammaveditaṃ. |
 dīpena dīpaṃ yugalaṃ tathāgato katvān' ulāraṃ viparī ca
 rakkhase,
 vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasanaṃ va
 vatthitaṃ. |
 gaṅgaṃ gimhamhi yathā pipāsītā dhavanti yakkhā Giridī-
 paṃ atthikā,
 pavittthā sabbe anivattane puna, pamañca dīpaṃ yathābhū-
 miyaṃ muni. |
 yakkhā sututtthā supahattharakkhasā laddhā sudīpaṃ ma-
 nasābhipatthitaṃ
 abhāyimsu sabbe atippamoditā, otariṃsu sabbe chaṇe na-
 kkhattamaṃ. |
 natvāna buddho sukhite amānuse katvāna mettaṃ parittaṃ
 bhaṇi jino.
 katvāna dīpaṃ tividhaṃ padakkhiṇaṃ sadā rakkhaṃ ya-
 80 kkhagaṇavinodanaṃ, |
 santappayitva piṣāce amānuse rakkhañ ca katvā dāhaṃ
 mettābhāvanam
 upaddavaṃ dīpe vinodetva gato Uruvelaṃ puna tathā-
 gato ti. |
 bhānavāraṃ paṭhamam. yakkhadamaṇaṃ nittthitaṃ.

75. mānuse rakkhase ca? — 76. dāhadāmaṇeṭṭhitaṃ? —
 77. viparīva ANG1, °rica BMG2, °rica CRF. — Giridīpe? — sapakkamāsā
 vasanaṃ va vatthitaṃ Y, sapakkāsā capanaṃ pavattititaṃ F, disaṃ pakka-
 mānā manasā va vatthitaṃ N. I do not try any correction. — 78. Gaṅ-
 gaṃ ca gimh°? — Giridīpavattikā N, Giripavattitā F. — pamañci A.
 G2. — 79. Compare Mahāv. Tikā fol. khau': „atha te (rakkhasā) amhākaṃ
 icchitaṃ patthitaṃ nippannaṃ ti mahāhasitaṃ nāma hasitvā nakkhattachana-
 kilaṃ kilimsu. I propose to read, therefore: ahasimsu sabbe; chaṇaṃ
 nakkh°. — 81. [dā]ha[mettābhāva]naṃ N. — Z, apparently for the sake of
 metrical correctness, reads thus: „up° dīpa vinodayitvā gatoruvelaṃ puna
 pi tath°.“

II.

Arahaṃ pana sambuddho Kosalānaṃ puruttamaṃ
 upanissāya vihāsi Sudattārāme sirīghano. |
 tasmiṃ Jetavane buddho dhammarājā pabhaṃkaro
 sabbalokam avekkhanto Tambapaṇṇivar' addasa. |
 atikkante pañcavassamhi Tambapaṇṇitalaṃ agā,
 avaruddhake vinodeṭvā suññaṃ dīpaṃ akā sayāṃ. |
 uragā ajja dīpamhi pabbateyyā samuṭṭhitā
 ubhoviyyūlhasaṃgāmaṃ yuddhaṃ karimso dāruṇaṃ. |
 sabbe mahiddhikā nāgā sabbe ghoravisā ahū
 sabbeva kibbisā caṇḍā madamānā avassitā. | 5
 klippakāpi mahātejā paduṭṭhā kakkhalā kharā
 ujjhānasaññī sukopā uragā vilaratthikā. |
 Mahodaro mahātejo Cūlodaro ca tejaso
 ubho pi balasampannā ubho pi vaṇṇātisaya. |
 na passati koci samaṃ samuttari, Mahodaro manamattena
 tejasā
 dīpaṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-
 pannage. |
 Cūlodaro gajjati mānanissito: āgacchantu nāgasahassako-
 tiyo,
 hanāmi sabbe raṇamajjham āgate, thalaṃ karomī satayoja-
 naṃ dīpaṃ. |
 padūsayanti visavegadussahā sampajjalanti uragā mahi-
 ddhikā
 rosadhammā bhujagindamucchitā ussahanti raṇasatthu ma-
 dditum. | 10
 disvāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-
 ttahetukam

II, 2. samuṭṭhitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,
 II. 1. 2. — 4. ubhoviyyūlhasaṃgāmaṃ? Mah. Tikā fol. gū: saṃgāmaṃ ti ubhato-
 byulhasaṃgāmaṃ. — 5. avassutā? — 6. viralattikā Z, viralatthikā N,
 pilaratthikā F, vilarattikā ABG. vilayatthikā? bilaratthikā? — 8. sam-
 uttari AFG1nZ, °rim BcG2. samuttaraṃ (instead of samuttāraṃ)? —
 10. padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu
 G1Zn, °pattum F. — pararosadhammā (comp. I, 71) bhujagindā
 mucchitā ussāhayanti raṇasattū madditum? — 11. °kuppanaṃ F,
 °kubbanam N, °dubbalaṃ Y. — vināsanti F, vināsenti N, vinassanti G1Z,
 vināssa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihe-
 tukam?

lokassa cāri sugato bahum hitam vicintayi aggasukham
sadevake. |

sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsaṃ na
ca sādhu 'nāgate, |
nāge anukampamāno sukhaththiko gacchāṃ' ahaṃ dipasu-
kham samiechitum. |

Laṅkādiṭṭhe guṇaṃ disvā pubbe yakkhavinoditaṃ
mama sādhuṇaṃ dīpaṃ mā vināsentu pannagā. |
idam vatvāna sambuddho uttāhitaṃ āsānā
15 gandhakūṭito nikkhamma dvāre atthāsi cakkhumā. |
yāvata Jetavane ca ārame vanadevatā
sabbe 'va upatthahimsu mayaṃ gacchāma cakkhuma. |
alam sabbe pi tittāntu Samiddhi yeko 'vagacchatu,
avagaccha saharukko dhārayitvāna piṭṭhito. |
buddhassa vacanaṃ sutvā Samiddhi sumano ahū
samūlaṃ rukkhā ādāya saha gacchi tathāgataṃ. |
naruttamaṃ taṃ sambuddhaṃ devarājā mahiddhiko
chāyaṃ katvāna dhāresi buddhasettassa piṭṭhito. |
yatha nāgānaṃ saṅgāmaṃ tattha gantvā naruttamo
20 ubhonagavaramajjhe tthito satthānukampako. |
nabbe gantvāna sambuddho ubhonāgānaṃ upari
tibbandhakāratamaṃ ghoram akāsi lokanāyako. |
andham tamaṃ tadā hoti kesaramayaiddhiyā,
andhakārena onaddho sihitā yarukko ahū. |
aññamaññaṃ na passanti tāsita nāgā bhayaṭṭita
jitam pi na passanti kuto saṅgāma kārītum. |
sabbe saṅgāmaṃ bhinditvā pamuñcitvāna āvudham
namassamānā sambuddhaṃ sabbe tthitā katañjali. |
salomahatthe nātvaṃ disvā nāge bhayaṭṭite
25 mettacittena pharitvāna uḥhamsim pamuñcayi. |

11. attasukham? comp. 1, 66. In the Mahāv. Tīkā (fol. khau) a stanza of the Porāṇa is quoted which contains the words „so cintayi attasukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipavudhinaṃ samiechitum Z, dipasamukham icchitum F, dipasukham samijjhitum N. samiechitum = sk. sam-irte? dipasukham samijjhatu? — 17. avagaccha FG1N, āgaccha ABG2, agaccha Z. avagacchi? — 20. satthānukampako? comp. v. 47. — 22. keaaramahāiddhiyā? — onaddhā A1X, °ddho A2BGZ. — sihitā Y, patitā F, sihitā N. — yarukko ahu Y, yarukko ahosi F, yadukhā aham N. on° pibito sarukko ahū? — 23. jitam pi BG, jinam pi A, jiyam pi te Z, jivitam pi F, jvitam pi N. jinam pi te?

âloko 'va mahâ âsi abbhuto lomahaṃsano
 sabbe passanti sambuddhaṃ nabhe candam va nimalam. |
 chahi vannehi upeto jalanto nabhakantare
 dasa disâ virocanto thito nâge abhâsatha: |
 kimatthiyaṃ mahârāja nâgānaṃ vivâdo ahû?
 tumheva anukampāya javâgacchiniṃ tato ahaṃ. |
 ayaṃ Cūḷodaro nâgo ayan nâgo Mahodaro
 mâtulo bhâgineyyo ca vivadanto dhanatthiko. |
 anudayaṃ caṇḍanâgānaṃ sambuddho ajjhabhâsatha:
 appo hutvâ mahâ hoti kodho bâlaseṭṭhâgamo. | 30
 kim udisvâ bahû nâgâ mahâdukkhaṃ nigacchatha,
 imaṃ parittaṃ pallaṅkaṃ mâ tumhe nâsayissatha,
 aññamaññaṃ vinâsetha akataṃ jīvitaṃkhaṃ. |
 saṇṇejesi tadâ nâge nirayadukkhena cakkhumâ.
 manussayoniṃ dibbaṃ ca nibbânaṃ ca pakittayi. |
 pakâsayantaṃ saddhammaṃ sambuddhaṃ dipaduttamaṃ
 sabbe nâgâ nipatitvâ khamâpesuṃ tatthâgataṃ. |
 sabbe nâgâ samâgantuṃ samaggâ hutvâna pannaṃgâ
 upesuṃ saraṇaṃ sabbe asîti pâṇakoṭiyo. |
 sabbe nâgâ vinassâma imaṃ pallaṅkahetukaṃ. | 35
 âdâya pallaṅkavaraṃ ubho nâgâ samatthikâ:
 paṭigrahaṃ pallaṅkaṃ anukampāya cakkhuma. |
 adhivâsesi sambuddho tumhibhâvena cakkhumâ,
 adhivâsanaṃ viditvâna tuṭṭhâ mahoragâ ubho: |
 nisidatu 'maṃ sugato pallaṅkaṃ veluriyamayaṃ
 pabbassaraṃ jâtivantaṃ nâgānaṃ abhipatthitaṃ. |
 paṭitṭhapimsu pallaṅkaṃ nâgâ dîpânam antare,
 nisidi tattha pallaṅke dhammarâjâ pabhaṅkaro. |
 pasâdetvâna sambuddhaṃ asîti nâgaḷokoṭiyo
 tattha nâgâ parivisuṃ annapânaṃ ca bhojanaṃ. | 40
 onîtapattapâṇin taṃ asîti nâgakoṭiyo
 parivâreṭvâ nisidimsu buddhasetṭhassa santike. |
 Kalyâṇike gaṅgâ mukhe nâgo ahû saputtako
 mahânâgaparivâro nâmenâpi Maṇiakkhiko, |

27. jalanto Y, which may be correct. — virocanto F. — 28. kim-
 atthâya? comp. 13, 2. — 31. kim udisvâ ABG2, kim d° Z, kim d°
 G1, kamaṃ d° F, kamaṃ d° N. kim uddissa? — 36. samatthikâ ABG,
 samaggikâ Z, sapattikâ N, papattikâ F. — 42. nâmenâsi AZ, °âpi BGX.

saddho saraṇasampanno sammâdīṭṭhi ca sīlavā.
 nāgasamāgamam gantvā bhiyyo abhipasīdati. |
 disvā buddhabalaṃ nāgo anukampam phaṇimayaṃ
 abhivādetvā nisīdi āyācesi tathagataṃ: |
 imam dīpanukampāya paṭhamam yakkhavinoditaṃ,
 15 idam nāgānam 'nuggaḥam dutiyaṃ dīpanukampanam, |
 puna pi bhagavā imam anukampam mahāmuni,
 ahañ c' upatṭhahissamī veyyāvaccam 'karom' aham. |
 nāgassa bhāsitaṃ sutvā buddho sattānukampako
 Laṅkādīpahitatthāya adhvāsesi sugato. |
 paribhuñjitvā pallaṅkam vutṭhahitvā pabhaṃkaro
 divāvihāraṃ akāsi tatha dīpantare muni. |
 dīpantare dīpān' aggo divasaṃ vītināmayi
 samāpatti samāpajji brahmanavihārena cakkhumā. |
 sāyaṇhakālasamaye nāge āmantayī jino:
 idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,
 50 nāgā sabbe imam rukkham pallaṅkam ca namassattha. |
 idam vatvāna sambuddho anusāsetvāna pannage
 paribhogacetiyam datvā puna Jetavanaṃ gato. |
 nagadamanam nīṭṭhitaṃ.

Aparam pi atṭhame vasse nāgarājā Maṇikkhiko
 nimantayī mahaviraṃ pañcabbikkhusate saba. |
 parivāretvāna sambuddham vasibhūtā mahiddhikā,
 uppatitva Jetavane kamamāno nabhe muni
 Laṅkādīpaṃ anuppatto gaṇḍam Kalyāṇisaṃmukham. |
 sabbe ratanamāṇḍapaṃ uragā katvā mahātale
 nānāraṅgehi vatthehi dibbadussehi chādayum. |
 nānāratanaḷaṃkāra nānāphullavicittakā
 55 nānāraṅgadhajā nekā maṇḍapaṃ nānāḷaṃkatam. |
 sabbasanthatam santharitvā paññāpetvāna āsanam
 buddhapamukhasaṃghassa pavesetvā nisīdīmsu. |

44. phaṇimayaṃ ACG2R, paṇim° G1, phaṇim° BM, manimayaṃ X.
 phaṇibhayaṃ? — 46. imam AB2G1X, maṃ B1G2, aṇham Z. — anu-
 kampa A, °paṃ BGX, °pāya Z. — 49. samāpattim N. samāpatti? —
 50. idha gacchatu XG1, idhāg° ABcG2, idhacchatu Z. — 53. Gaṇḍak°
 ABFG, gaṇḍam k° N, gaṇḍāk° Z. gaṇḍam Kalyāṇikaṃ mukham?
 comp. v. 42. — 54. sabbaratanam°? — mahātale? — 56. nisidasum A,
 °disum BG, °dayum Z, °dīpsu F, °disu N. nisidayum appears to be the
 correct reading.

nisīditvāna sambuddho pañcabhikkhusate saba.
 samāpatti samāpajji mettem sabbadisam phari. |
 sattakkhattum samāpajji buddho jhānam sasāvako
 tasmim thāne mahāthūpo patiṭṭhāsi cetiyam uttamaṃ. |
 mahādānam pavattesi nāgarāja Maṇikkhiko,
 paṭiggahetvā sambuddho nāgadānam sasāvako
 bhutvāna anumoditvā nabh' uggacchi sasāvako. |
 orohitvā nabhe buddho thāne Dīghavāpicetiye
 samāpajji samāpattim jhānam lokānukampako. | 6
 vuṭṭhabitvā samāpatti tamhi thāne pabhaṅkaro
 vehāyasam kamamaṇo dhammarāja sasāvako
 Mahameghavane tattha bodhiṭṭhānam upāgami. |
 purimā tīpi mahābodhi patiṭṭhimsu mahātale
 tam thānam upagantvāna tattha jhānam samāpayi. |
 tisso bodhi imaṃ thāne tayo buddhāna sāsane,
 mamañ ca bodhi idh' eva patiṭṭhissat' anāgate. |
 sasāvako samāpatti vuṭṭhalitvā naruttamo
 yattva Meghavanārammaṃ agamāsi narāsabho. |
 tatthāpi so samāpattim samāpajji sasāvako.
 vuṭṭhabitvā samāpatti byākarosi pabhaṅkaro: | 65
 imaṃ padesam paṭhamam Kūkusandho lokanāyako
 imaṃ pallaṅkathānamhi nisīditvā paṭiggahi. |
 imaṃ padesam dutiyaṃ Koṇāgamano narāsabho
 imaṃ pallaṅkathānamhi nisīditvā paṭiggahi. |
 imaṃ padesam tatiyaṃ Kassapo lokanāyako
 imaṃ pallaṅkathānamhi nisīditvā paṭiggahi. |
 ahaṃ Gotamasambuddho Sakyaputto narāsabho
 imaṃ pallaṅkathānamhi nisīditvā samappito 'ti. |
 bhānavaram dutiyaṃ.

III.

Atītakappe rājāno thapetvāna bhavābhavā
 imamhi kappe rājāno pakāsissemi sabbaso. |

57. samāpattim N. samāpatti? — 60. nabhe X, nate G1, nāge AB
 G2, nabham Z. nabhā? — 62. mahābodhi? — 63. tisso bodhi?
 64. °vane ramme G1 N, °vane rame F, °vanārāmaṃ AB G2, °vanārammaṃ Z.
 °vanam rammaṃ?

- jātiñ ca nānagottañ ca āyūñ ca anupālanam
 sabban tam kittayissāmi, tam supātha yathākatham. |
 paṭhamābhisitto rājā bhūmipālo jutindharo
 Mahāsammato nāma nāmena rajjam kāresi khattiyo. |
 tassa putto Rojo nāma, Vararojo nāma khattiyo,
 Kalyāṇavarakalyāṇā, Uposatho mahissaro, |
 Mandhātā sattamo tesaṃ catudīpamhi issaro,
 5 Caro, Upacaro rājā, Cetiyo ca mahissaro, |
 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
 Sāgaradevo, Bharato ca, Aṅgiso nāma khattiyo, |
 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca,
 Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, |
 Mahāsudassano nāma, duve Nerū ca, Accimā,
 atṭhavāsati rājāno, āyu tesam asaṃkhaṇḍā. |
 Kusāvati, Rājagahe, Mithilāyam puruttame
 rajjam kāriṃsu rājāno, tesam āyu asaṃkhaṇḍā. |
 dasa dasa satañ c' eva, satañ dasa saḥassīyo,
 saḥassam dasa dasasaḥassañ ca, dasa dasasaḥassam satasa-
 10 hassīyo, |
 dasa sataḥassañ ca koṭi, dasakoṭi, koṭipakotiyo,
 nāhutan ca, ninnahutañ ca, abbudo ca, nirabbudo, |
 ababam, aṭaṭañ c' eva, abaham, kumudāni ca,
 sogandhikam, uppalaḥko, puṇḍarikapadumaḥko, |
 ettakā gaṇitā saṃkhepā gaṇanāgaṇikā tahiṃ,
 tato uparimabbhūmi asaṃkheyyā 'ti vuccati. |
 ekasatañ ca rājāno Accimassāpi atrajā
 mahārajjam akāresum nagare Pakulasavhaye. |
 tesam pacchimako rājā Arindamo nāma khattiyo,
 puttā paputtakā tassa chapaññāsañ ca khattiya
 15 mahārajjam akāresum Ayujjhanagare pure. |
 tesam pacchimako rājā Duppasabo mahissaro,

III, 2. yathātatham? — 6. Bhagīraso nāma? — 8. 9. asaṃkhiyā
 ABcG2. — 9. kāresum? — 11. dasa sataḥassañ ca koṭi, pakoti,
 koṭipakotiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manuel,
 p. 6. — 12. kumudena ca? — 13. gaṇanāgaṇikā ABGX, °tā Z. ettakā
 gaṇitā saṃkheyyā gaṇanāgaṇiyā tahiṃ? — uparimā XG1Z, °mam
 ABcG2. — bhūm. XG1G1R, °mim ABcG2M. — 14. Sakulasavhaye ABG,
 Pakulasavhaye N, Paḍulasavhaye F, Kapilasavhaye Z. Sāgalasavhaye?

puttâ paputtakâ tassa satthi te bhûmipâlakâ
 mahârajjam akâresum Bârânasipuruttame. |
 tesam pacchimako râjâ Abhitatto nâma khattiyo,
 caturâsîti sahasâni tassa puttapaputtakâ
 mahârajjam akâresum Kapilanagare pure. |
 tesam pacchimako râjâ Brahmadatto mahissaro,
 puttâ paputtakâ tassa chattijsâpi ca khattiyâ
 mahârajjam akâresum Hatthipuravaruttame. |
 tesam pacchimako râjâ Kambalavasabho ahû,
 puttâ paputtakâ tassa battijsâpi ca khattiyâ
 nagare Ekacakkhumhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Purindado Devapûjito
 puttâ paputtakâ tassa atthavisati khattiyâ
 mahârajjam akâresum Vajirâyam puruttame. | 20
 tesam pacchimako râjâ Sâdhino nâma khattiyo,
 puttâ paputtakâ tassa dvâvîsa râjakhattiyâ
 mahârajjam akâresum Madhurâyam puruttame. |
 tesam pacchimako râjâ Dhammagutto mahabbalo,
 puttâ paputtakâ tassa atthârasa ca khattiyâ
 nagare Ariatthapure rajjam kâresum te idha. |
 tesam pacchimako râjâ narindo Sittinâmako,
 puttâ paputtakâ tassa satiarasa ca khattiyâ
 nagare Indapattamhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Brahmadevo mahîpati,
 puttâ paputtakâ tassa pannarasa ca khattiyâ
 nagare Ekacakkhumhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Baladatto mahîpati,
 puttâ paputtakâ tassa cuddasa râjakhattiyâ
 mahârajjam akâresum Kosambimhi nagare pure. | 25
 tesam pacchimako râjâ Bhaddadevo 'ti vissuto,
 puttâ paputtakâ tassa nava râjâ ca khattiyâ
 nagare Kannagocchamhi rajjam kâresum te idha. |
 tesam pacchimako râjâ Naradevo 'ti vissuto,
 puttâ paputtakâ tassa satta ca râjakhattiyâ

17. Ajitajano (instead of Abhitatto) A2. — 21. Sâdhino Z. Mahâ-
 vamsa Tîkā: Sâdhano. — 23. Mahāv. Tîkā: Brahmasiṃhi. — 24, 25. Mahāv.
 Tîkā: Brahmadatta, Baladeva. — 26. Mahāv. Tîkā: Hatthideva.

mahârajjam akâresuṃ Rojânanagare pure. |
 tesam pacchimako râjâ Mahindo nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam akâresuṃ Campâkanagare pure. |
 tesam pacchimako râjâ Nâgadevo mahîpati,
 puttâ paputtakâ tassa pañcavîsa ca khattiyâ
 mahârajjam kârayimsu Mithilânagare pure. |
 tesam pacchimako râjâ Buddhadatto mahabbalo,
 puttâ paputtakâ tassa pañcavîsa ca khattiyâ
 30 mahârajjam kârayimsu Râjagahapuruttame. |
 tesam pacchimako râjâ Dîpaṃkaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayimsu Takkasilâpuruttame. |
 tesam pacchimako râjâ Tâlissaro nâma khattiyo,
 puttâ paputtakâ tassa dvâdasa râjakhattiyâ
 mahârajjam kârayimsu Kusinârâpuruttame. |
 tesam pacchimako râjâ Purindo nâma khattiyo,
 puttâ paputtakâ tassa nava râjâ ca khattiyâ
 mahârajjam kârayimsu nagare Malitthiyake. |
 tesam pacchimako râjâ Sâgaradevo mahissaro,
 tassa putto Makhâdevo mahādānapati ahû. |
 caturâsîti sahasâni tassa puttapaputtakâ
 35 mahârajjam kârayimsu Mithilânagare pure. |
 tesam pacchimako râjâ Nemiyo Devapûjito
 balacakkavatti râjâ sâgarantamahîpati. |
 Nemiyaputto Kalârajanako, tassa putto Samaṃkaro,
 Aseko nâma so râjâ muddhâvasittakhattiyo. |
 caturâsîti sahasâni tassa puttapaputtakâ
 mahârajjam kârayimsu Bârâṇasipuruttame. |
 tesam pacchimako râjâ Vijayo nâma rohissaro,
 tassa putto Vijitaseno abhijâtajutindharo. |
 Dhammaseno, Nâgaseno, Samatho nâma, Disampati,
 40 Reṇu, Kuso, Mahâkuso, Navaratho, Dasaratho pi ca, |

27. Rocanagare N. Mahāv. Tīkā: Rojanāmanhi nagare. — 30. Mahāv. Tīkā: Samuddadatto. — 32. Tālissaro ABG2X, Tāliyaro G1, Tālissaro Z. Mah. Tīkā: Kālissaro. — 35. Purindo AEC, [Pur]indo N. Purindado Z, Sindino F, Mahāv. Tīkā. — Mahāv. Tīkā: Tāmālitthiyānāgare. — 37. Samaṃkuro ABcG2, Mah. Tīkā.

Rāmo, Bilāratho nāma, Cittadassī, Atthadassī,
 Sujāto, Okkāko c' eva, Okkā mukho ca, Nipuro, |
 Candimā, Candamukho ca. Sivi rājā ca, Saṅjāyo,
 Vessantaro janapati, Jālī ca, Sihavāhano,
 Sihassaro ca yo dhiro pavenipālo ca khattiyo, |
 dveasīti saḥassāni tassa puttapaṇṇāṇā
 rajjaṃ kāresuṃ rājāno nagare Kapilasavhaye. |
 tesaṃ pacchimako rājā Jayaseno mahāpati,
 tassa putto Sīhahanu abhijātajutindharo. |
 Sīhahanussa ye puttā yassa te pañca bhātaro
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo | 45
 Sakkodano ca so rājā rājā ca Amitodano,
 ete pañca pi rājāno sabbe Odananāmakā. |
 Suddhodanassāyaṃ putto Siddhattho lokanāyako
 janetiṃ Rāhulabhaddaṃ bodhāya abhinikkhami. |
 sabbe te sataḥassāni cattāri mahutāni ca
 apare tīṇi satarājāno mahesakkhā siyāyaca. |
 attakā paṭhavipālā bodhisattakule vuttā. |
 aniccā vata saṃkhārā uppāḍavayadhammino,
 uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho 'ti. | 50
 Mahārājavamso nīṭṭhito.

Suddhodano nāma rājā nagare Kapilasavhaye
 Sīhahanussāyaṃ putto rajjaṃ kāresi khattiyo. |
 pañcannaṃ paḍbatamajjhe Rājagahe puruttame
 Bodhisso nāma so rājā rajjaṃ kāresi khattiyo. |
 saḥāyā aññamaññā te Suddhodano ca Bhātiyo.
 [imamhi paṭhame kappe pavenipā janādhipā.]
 jātiyā aṭṭhavassamhi uppannā pañca āsaya: |

41. Bilāratho AZ, Bilāratho BG, Pi[lāratho] N, Pi[ḥāratho] F. Vilāra-
 ratho Mah. T. — Mah. T.: Cittarasi Ambarasi. — ca Nipuno N, va Ni-
 puro F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M.
 Mah. T.: Nipuro: Lokadipāsāra (India Off. MS., fol. khā): Nipuno, — 42. yo
 dhiro Y (ye dhiṛā AZ), bodhiro N, roddhiro F. — 45. tassa te? —
 48. apare A2N, aparo A1BGZF. — mahāyakanāyāya ca G1N, mahāyanapāyāya
 ca F, mahesakkhā ('sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vinā-
 yakā, or something like that? — 49. vuttā X, puttā G1, jātā Y. —
 52. paḍbatamajjhe Y, 'tāmajjhe F, 'tāna m° N. — Bodhisso XG1, Bodhi Z,
 Bhātiyo ABG2. — 53. Bhātiyo AZ, Bhātiso B, Bhāti G2, Bodhisso G1N,
 Bodhiyo F. — imamhi — janādhipā appears to be the second hemistich of v. 49
 One or two lines containing a mention of Bimbisāra, are wanting here.

pitâ maṃ anusāseyya attho rajjena khattiyo,
 yo mayhaṃ vijite buddho uppajjeyya narāsabho, |
 dassanaṃ paṭhamam mayhaṃ upasaṃkame tathāgato,
 55 deseyya amataṃ dhammaṃ, paṭivijjheyyaṃ uttamaṃ. |
 uppannā Bimbisārassa pañca āsayakā ime.
 jātiyā pannarase vasse 'bhisitto pitu accaye, |
 so tassa vijite ramme uppanno lokanāyako,
 dassanaṃ paṭhamam tassa upasaṃkami tathāgato,
 desitaṃ amataṃ dhammaṃ abbhaññāsi mahīpati. |
 jātivassam mahāvīraṃ pañcatīpasa anūnakam,
 Bimbisāra samā tiṃsā jātavasso mahīpati.
 viseso pañcahi vassehi Bimbisārassa Gotamo. |
 paññāsaṃ ca dve vassāni rajjaṃ kāresi khattiyo,
 sattatīpasaṃ pi vassāni saha buddhehi kārāyi. |
 Ajātasattu battīpasa rajjaṃ kāresi khattiyo,
 60 atṭhavassābhisittassa sambuddho parinibbuto. |
 parinibbute ca sambuddhe lokajēṭṭhe narāsabhe
 catuvīsativassāni rajjaṃ kāresi khattiyo. |
 bhāṇavāraṃ tatiyaṃ.

IV.

Satt' eva satasahassāni bhikkhusaṃghā samāgatā
 arahā khīṇāsavā suद्धā sabbe guṇaggataṃ gatā. |
 te sabbe vicinitvāna uccinitvā varaṃ varaṃ
 pañcasatānaṃ therānaṃ akāṃsu saṃghasammatā. |
 dhutavādānaṃ aggo so Kassapo jinasāsane,
 bahussutānaṃ Ānando, vinaye Upālipaṇḍito, |
 dibbacakkhumbi Anuruddho, Vaṇḍiso paṭibhānavā,
 Punṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo,
 vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā.
 5 aññe p' atthi mahātherā agganikkhittakā bahū. |

54. atthe rājūna(ṃ)? Comp. Mahāvagga V, 1, 3. — so mayhaṃ vijite? — 58. mahāvira A1FG, °raṃ N, °viro A2. „mahāviraṃ“ is correct, comp. „Upālipaṇḍitaṃ“ 4, 28 (5, 76). — samā hisā A1GF, samā hissa N, samatīpasa A2. Bimbisāro samā tiṃsa (or: samatīpasa) jāti-
 'asso m°. — 59. buddhena ABG2.

IV, 5. Koṭṭhito Yn, Koṭṭhiko G, Koṭṭipakoṭi F.

tehi c' aññehi therohi katakiecehi sâdhuhi
 pañcasatehi therehi dhammavinayasamgaho
 therehi katasamgaho theravâdo 'ti vuccati. |
 Upâliṃ vinayaṃ pucchitvâ dhammam Ândasavhayaṃ
 akaṇṇisu dhammasamgahaṃ vinayaṃ cāpi bhikkhavo. |
 Mahākassapathero ca Anuruddho mahāgaṇi
 Upâlithero satimâ Ânando ca bahussuto |
 aññe bahuabhiññâtâ sâvakâ satthuvappitâ
 pattapaṭisambhidâ dhîrâ chaḷabhiññâ mahiddhikâ
 samâdhihânam anuciṇṇâ saddhamme pâramigatâ, |
 sabbe pañcasatâ therâ navaṅgaṃ jinasâsanam
 uggahetvâna dhâresuṃ buddhasetthassa santike. | 10
 bhagavato sammukhâ sutâ paṭiggahitâ ca sammukhâ
 dhammaṃ ca vinayaṃ cāpi kevalam buddhadesitam, |
 dhammadharâ vinayadharâ sabbe pi âgatâgamâ
 asaṃhîrâ asaṃkuppâ satthukappâ sadâ garû, |
 aggasantike gahetvâ aggadhammâ tathâgatâ
 agganikkhittakâ therâ aggaṃ akaṃsu saṃgahaṃ.
 sabbo pi so theravâdo aggavâdo 'ti vuccati. |
 Sattapaṇṇaguhâ ramme therâ pañcasatâ gaṇi
 nisinnâ pavibhajjimsu navaṅgaṃ satthusâsanam. |
 suttaṃ geyyaṃ veyyākaraṇaṃ gâthudânitivuttakaṃ
 jâtakabbhufavedallaṃ navaṅgaṃ satthusâsanam. | 15
 pavibhattâ imaṃ therâ saddhammaṃ avinâsanam
 vaggapaññâsakaṃ nâma samyuttaṃ ca nipâtaṃ
 âgamapiṭakaṃ nâma akaṃsu suttasammatam. |
 yâsa tiṭṭhanti saddhammâ saṃgahaṃ na vinassati
 tâvatâ sâsan' addhânaṃ ciraṃ tiṭṭhati satthuno. |
 katadhammaṃ ca vinayaṃ saṃgahaṃ sâsanârahaṃ
 asaṃkampi acalaṃ bhûmi dâlham appaṭivattiyaṃ. |
 yo koçi samaṇo vâpi brahmaṇo ca bahussuto
 parappavâdakusalo vâlavedhi samâgato
 na sakkâ paṭivattetuṃ, Sineru va suppatitthito. |

6. pañcasatehi samgito (or a similar word) dhamma^o? comp. 5, 10. —
 9. bahû abhiññâtâ, d'Alwis (Catal., p. 133). — 13. aggadhammaṃ
 tathâgataṃ? comp. 5, 14. — 14. pavibhajjimsu? — 18. kataṃ dha-
 mmaṃ ca A. — saṃkampi BG2. — ubbi ABG2, bhûmi M2n, bhumi F;
 this word is wanting in Z.

- devo Māro vā Brahmā ca ye keci paṭhaviṭṭhitā
 20 na passanti anumattam kiñci dubbhāsitaṃ padam. |
 evaṃ sabbaṅgasampannaṃ dhammaavinayasamgahaṃ
 suvibhattaṃ supaticchannaṃ satthu sabbaññutaya ca |
 Mahākassapapāṃmokkhā therā pañcasatā ca te
 kataṃ dhammañ ca vinayasamgahaṃ avināsaṇaṃ |
 sammāsambuddhasadisāṃ dhammakāyasabhāvanāṃ
 ñatvā janassa sandehaṃ akāṃsu dhammasamgahaṃ. |
 anaññavādo sāratto saddhammamānuraṅgikā
 ṭhīti sāsanaaddhānaṃ theravādo sahetuko. |
 yāvata ariyā atthi sāsane buddhasāvaka
 25 sabbe pi samanūññanti paṭhamam dhammasamgahaṃ. |
 mūlanidānaṃ paṭhamam ādipubbamgamaṃ dhuraṃ
 therā pañcasatā katā aggā ājāniyā kulaṃ ti. |
 Mahākassapasamgahaṃ niṭṭhitaṃ.

- Nibbute lokanāthasmiṃ vassāni soḷasaṃ tadā,
 Ajātasattu catuvīsam, Vijayaṃ soḷasaṃ ahū, |
 samasatṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ,
 Dāsako upasampanno Upālitherasantike. |
 yavatā buddhasatṭhassa dhammappatti pakāsita
 sabbaṃ Upāli vācesi navaṅgaṃ jinabhāsitaṃ. |
 paripuṇṇaṃ kevalaṃ sabbaṃ navaṅgaṃ suttaṃ gataṃ
 30 uggahetvā vācesi Upāli buddhasantike. |
 samghamajjhe viyākāsi buddho Upālipaṇḍitaṃ:
 āggo vinayapāṃmokkho Upāli mayha sāsane. |
 evaṃ upānīto santō samghamajjhe mahāgaṇī
 sahaṃsaṃ Dāsakapāṃmokkhaṃ vācesi piṭake tayo. |
 khīṇāsavānaṃ vimalānaṃ santānaṃ atthavādināṃ
 therānaṃ pañcasatānaṃ Upāli vācesi Dāsakaṃ. |
 parinibbutaṃ sambuddhe Upālithero mahāgaṇī
 vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakaṃ. |

21. superich° N. — 22. katā Y, kataṃ N, kata F; comp. v. 18 — vi-
 nayaṃ samgahaṃ Z. — 23. °kāyasabhāvanāṃ AFGIZ, °kāyassa bh°
 BN G2, °kāyaṃ sabbhāvato, d'Alwis. — 24. °rakkhāṇo? — ṭhītiyā sāsana-
 ddhānaṃ, d'Alwis. ṭhāti sāsanaaddhānaṃ ("it will last as long as the
 Doctrine")? — 26. I do not know how to correct kulaṃ. — 29. dhamma-
 pāli? — 33. atthav° A Bc, athav° GZ, tathav° N, tatthāvādinaṃ F. —
 Upāli vācesi sāsanaṃ?

caturâsîti sahasâni navaṅgaṃ satthusâsanam
vâcesi Upâli sabbam Dâsakam nâma paṇḍitam. | 35
Dâsako piṭakam sabbam Upâlitherasantike
uggahetvâna vâcesi upajjhâyo va sâsane. |
saddhivihârikam theram Dâsakam nâma paṇḍitam
vinayam sabbam ṭhapetvâna nibbuto so mahâgaṇî. |
Udayo soḷasa vassâni rajjam kâresi khattiyo,
chabbasse Udayabhaddamhi Upâlithero sa nibbuto. |
Sonako mânasampanno vâṇijo Kâsira âgato
Giribbaje Veluvane pabbaji satthusâsane. |
Dâsako gaṇapâmomkko Magadhânam Giribbaje
vihâsi sattatimsamhi pabbâjesi ca Sonakam. | 40
pañcatâlîsavasso so Dâsako nâma paṇḍito,
Nâgadâsadasavassam, Paṇḍurâjassa vîsati,
upasampanno Sonako thero Dâsakasantike. |
vâcesi Dâsako thero navaṅgaṃ Sonakassa pi,
uggahetvâna vâcesi upajjhâyassa santike. |
Dâsako Sonakam theram saddhivihâri anupubbakam
katvâ vinayapâmomkham catusatthimhi pibbuto. |
cattârîs' eva vasso so thero Sonakasavhaya,
Kâlâsokassa dasavasse addhamâsaṇ ca sesake, |
sattarasannam vassânam thero âsi paṇḍako,
atikkantekâdasavassam chamâsaṇ cāvasesake, | 45
tasmiṇ ca samaye thero Sonako gaṇapumgavo
Siggavam Candavajjiṇ ca akâsi upasampadam. |
tēna kho pana samayena vassasatamhi nibbuta' bhagavati
Veṣâlikâ Vajjiputtakâ Vesâliyam dasa vatthūni dîpenti:
kappati siṅgilonakappo, kappati dvāṅgulakappo, kappati
gāmantarakappo, kappati âvâsakappo, kappati anumati-
kappo, kappati âciṇṇakappo, kappati amathitakappo, ka-
ppati jalogim pātum, kappati adasakam nisīdanam, ka-
ppati jâtatūparajatan ti. |

37. vinayaṭṭhâne ṭhapetvâna? — 39. Kâsiyâgato A2, comp. Ma-
hāvamsa, p. 29, l. 9. — 41. Dâsakatherasantike ABC2G2. Probably we
ought to adopt this reading and to expunge „thero“. — 43. saddhivihâri-
nupubbakam N. saddhivihârim anuppadam? comp. 5, 91, 104. —
44. aṭṭhamâsaṇ F. — 45. satt° vass° coro âsi Pakuṇḍako? comp. 11, 2.
— 46. Instead of Candavajji, °vajjim, the MSS. often have Candavajjo,
°vajjam.

dasadasakavassamhi sambuddhe parinibbute
 Vesâliyaṃ Vajjiputtâ dîpenti dasa vatthuke. |
 tathâgatena patikkhittaṃ sabbam dîpenti akappiyaṃ.
 Sabbakâmi ca Sâlho ca Revato Khujjasobhito |
 Yaso ca Sâṇasambhûto ete saddhivihârikâ
 50 therâ' Ânandatherassa diṭṭhapubbâ tathâgataṃ, |
 Sumano Vâsabhagâmi ca seyyâ saddhivihârikâ
 dve ime Anuruddhassa diṭṭhapubbâ tathâgataṃ, |
 ete sattasatâ bhikkhû Vesâliyaṃ samâgatâ
 vinayaṃ paṭigāhanti ṭhapitaṃ buddhasāsane. |
 sabbe pi visuddhacakkhû samāpattiṃhi kovidâ
 pannabhârâ visamyuttâ sannipâte samâgatâ. |
 dutiyasaṃgahaṃ nitṭhitaṃ. bhāṇavāraṃ catutthaṃ.

V.

Parinibbânasamaye Kusinârâyaṃ naruttame
 satta satasahassâni jinaputtâ samâgatâ. |
 etasmiṃ sannipâtamhi thero Kassapasavhaya
 satthukappo mahânâgo, paṭhavyâ n' atthi îdiso, |
 arahantānam pañcasataṃ uccinitvāna Kassapo
 varaṃ varaṃ gahetvāna akâsi dhammasaṃgahaṃ. |
 pāṇīnaṃ anukampāya sāsanaṃ dīghakālikaṃ
 akâsi dhammasaṃgahaṃ tiṇṇaṃ masanaṃ accaye
 sampatte catutthe mâse dutiye vassupanâyikeye. |
 Sattapaṇṇaguhadvare Mâgadhânaṃ Giribbaje
 5 sattamâsehi nitṭhasi paṭhamo saṃgaho ayaṃ. |
 etasmiṃ saṃgahe bhikkhû agganikkhittakâ bahû
 sabbe pi pāramippattâ lokanāthassa sāsane. |
 dhutavādānaṃ aggo so Kassapo jinasasane,
 bahussutānaṃ Ânando, vinaye Upālisavhaya, |
 dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhānavā,
 Puṇṇo ca dhammakathikānaṃ, vicitrakathî Kumārakassapo, |
 vibhajjanamhi Kaccāno, Koṭṭhiko paṭisambhidā,

48. °vassamhi Y, °vassāni FG1, °vassānaṃ N. — 51. The Samantapâ-
 sâdikâ, in which this stanza is quoted, has ñeyyâ instead of seyyâ.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Mâgadhânaṃ! —

aññe p' atthi mahâtherâ agganikkhittakâ bahû. |
 tehi c' aññehi therehi katakiccehi sâdhubi
 pañcasatehi therehi dhammavinayo ca saṃgîto.
 therehi katasamgaho theravâdo 'ti vuccati. | 10
 Upâliṃ vinayaṃ pucchitvâ dhammaṃ Ânandapaṇḍitaṃ
 akaṃsu dhammasamgahaṃ vinayaṃ cāpi kevalaṃ. |
 jinassa santike gahitâ dhammavinaya ca te ubho
 Upâlithero ca Ânando saddhamme paramîgato |
 pariyâyadesitaṃ cāpi atho nipariyâyadesitaṃ
 nîtatthaṃ c' eva neyyatthaṃ dīpiṃsu suttakovidâ. |
 aggassa santike aggaṃ gahetvâ vâkyam tathâgataṃ
 agganikkhittakâ therâ aggaṃ akaṃsu samgahaṃ,
 tasmâ hi so theravâdo aggavâdo 'ti vuccati. |
 visuddho apagatadoso theravâdânam uttamo
 pavattittha cirakâlam vassânam dasadhâ dasâ 'ti. | 15

Nikkhante paṭhame vassasate sampatte dutiye sate
 mahâbhedo ajâyittha theravâdanam uttamo. |
 Vesâlivajjiputtakâ dvâdasa sahasâ samâgatâ
 dasa vatthûni dīpesuṃ Vesâliyaṃ puruttame. |
 singilonâdvaṅgulakappaṃ gâmantarârânavâsanam
 numatiâciṇṇamathitajalogiṃ cāpi rūpiyaṃ
 nisīdanam adasakaṃ dīpiṃsu buddhasâsane. |
 uddhammaṃ ubbinayaṃ ca apagataṃ satthusâsane
 atthaṃ dhammaṃ ca bhinditvâ vilomâni dīpayiṃsu te. |
 tesam niggahanatthâya bahû buddhassa sâvakâ
 dvâdasa satasahasâni jinaputtâ samâgatâ. | 20
 etasmiṃ sannipâtasmiṃ pâmokkhâ aṭṭha bhikkhavo
 satthukappâ mahânaga durâsada mahagaṇî: |
 Sabbakâmi ca Sâlho ca Revato Khujjasobhito
 Vâsabhagâmi Sumano ca Sânavâsi ca Sambhuto |
 Yaso Kâkaṇḍakaputto jinena thomito isi,
 pâpânam niggahatthâya Vesâliyaṃ samâgatâ. |

10. The words „pañcasatehi therehi“ are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayaṃ Z. — 15. vassani? — 16. theravâdanam AF. — anumati° Z. — 19 et seq. Compare d'Alwis, *Introd. to Kaccâyana*, p. 54 et seq., *Catalogue*, p. 142 et seq. — 19. apagataṃ satthusâsanâ? apagatasatthusâsanam? Cullavagga: iti p' idam vatthum uddhammaṃ ubbinayaṃ apagatasatthusâsanam. — vilomâyi ABG, °mâsi F, °mâni N, °mam Z.

Vâsabhaḡami ca Sumano Anuruddhassânuvattakâ,
avasesâ therânandassa diṭṭhapubbâ tathâgatam. |

Susunâgassa putto Asoko tadâ âsi mahîpati,

- 25 Pâtaliputte nagaramhi rajjam kâresi khattiyo. |
tañ ca pakkham labhivâna aṭṭha therâ mabiddhikâ
dasa vatthûni bhinditvâ pâpe niddhamayimsu te. |
niddhametvâ pâpabhikkhû madditvâ vâdapâpakam
sakavâdasodhanatthâya aṭṭha therâ mahiddhikâ |
arabântanam sattasatam uccinitvâna bhikkhavo
varam varam gahetvâna akamsu dhammasamgaham. |
Kûṭâgârasâlây' eva Vesâliyam puruttame
atthamâsehi niṭṭhâsi dutiyo samgaho ayan ti. |

Nikkadḡhitvâ pâpabhikkhû therehi Vajjiputtakâ

- 30 añnam pakkham labhivâna adhammavâdî bahû janâ |
dasa sahasi samâgantvâ akamsu dhammasamgaham,
tasmâyam dhammasamgîti Mahâsamgîti vuccati. |
Mahâsamgîtikâ bhikkhû vilomam akamsu sâsanam,
bhinditvâ mûlasamgaham añnam akamsu samgaham. |
añnattha samgahitam suttam añnattha akarimsu te,
attham dhammañ ca bhindimsu ye nikâyesu pañcasu. |
pariyâyadesitañ câpi atho nipariyâyadesitam
nîtatthañ c' eva neyyattham ajânitvâna bhikkhavo |
añnam sandhâya bhanitam añnattham ṭhapayimsu te,
35 byañjanacchâyâya te bhikkhû bahu attham vinâsayum. |
chadḡdetvâ ekadesaṇ ca suttañ vinayañ ca gambhîram
paṭirûpañ suttavinayam tañ ca añnam karimsu te. |
parivaram atthuddhâram abhidhammappakaraṇam
paṭisambhidañ ca niddesañ ekadesaṇ ca jâtakam
ettakam vissajjetvâna añnâni akarimsu te. |
nâmam lingam parikkhâram âkappakaraṇâni ca
pakatibhâvam vijahetvâ tañ ca añnam akamsu te. |

30—33. These stanzas are quoted in the Kathâvatthu-Atṭhakathâ (MS. of the Paris National Library, fonds Pâli, 229); I designate the readings of this MS. by K. — 30. nikkadḡhitâ K, d'Alwis. — 31. sahasâ K, d'Alwis. — mahâsamgîti vuccati NK, d'Alwis, vuccati (omitting mahâsamgîti) FG1. sattasatikâ ti v° Z, samgîti pavuccati ABG2. mahâsamgîti vuccati? — 33. bh° nikâyesu ca pañcasu, d'Alwis; bh° vinaye nikâyesu ca pañcasu K. — 35. bahu K, d'Alwis. — 36. vinayagambhîram ZK, d'Alwis. — abhidhammam chappakaraṇam K, d'Alwis. — 38. vijahitvâ AK.

pubbaṅgamā bhinnavādā Mahāsaṃgītikārakā,
tesaṃ ca anukāreṇa bhinnavādā bahū ahū. |
tato aparakālamhi tasmiṃ bhedo ajāyatha:
Gokulikā Ekabyohārā duvidhā bhijjittha bhikkhavo. | 40
Gokulikānaṃ dve bhedā aparakālamhi jāyatha:
Bahussutakā ca Paññatti duvidhā bhijjittha bhikkhavo. |
Cetiya ca punavādi Mahāsaṃgītibhedakā.
pañca vādā ime sabbe Mahāsaṃgītimūlakā |
atthaṃ dhammaṃ ca bbindiṃsu ekadesaṃ ca saṃgahaṃ
gaṇṭhiṃ ca ekadesaṃhi chaḍḍetvā aññaṃ akaṃsu te. |
nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu te. |
visuddhatheravādambhi puna bhedo ajāyatha:
Mahimsāsakā Vajjiputtakā duvidhā bhijjittha bhikkhavo. | 45
Vajjiputtakavādambhi catudhā bhedo ajāyatha:
Dhammuttarikā Bhaddayānikā Chandagārikā ca Sammiti. |
Mahimsāsakānaṃ dve bhedā aparakālamhi jāyatha:
Sabbatthavādā Dhammaguttā duvidhā bhijjittha bhikkhavo. |
Sabbatthavādā Kassapikā Kassapikā Saṃkantikā,
Suttavādā tato añña anupubbena bhijjatha. |
ime ekādasa vādā pabhinnā theravādato
atthaṃ dhammaṃ ca bbindiṃsu ekadesaṃ ca saṃgahaṃ
gaṇṭhiṃ ca ekadesaṃhi chaḍḍetvāna akaṃsu te. |
nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu te. | 50
sattarasa bhinnavādā eko vādo abhinnako,
sabbeva' atthārasa honti 'bhinnavādena te saha. |
nigrodho va mahārukkho theravādānaṃ uttamo
anūnaṃ anadhikaṃ c' eva kevalaṃ jinasāsanaṃ,
kaṇṭakā viya rukkhambhi nibbattā vādasesakā. |
paṭhame vassasate n' atthi, dutiye vassasatantare
bhinnā sattarasa vādā 'uppannā jinasāsane. |

39. ahum N. — 41. Bahussutikā K, d'Alwis; Bāhulikā ABG2. —
Paññatti. — 42. punavādi. — 44. vijahitvā AK. — 46. Channa-
garikā ca Sammiti? — 47. 48. Sabbatthivādā, d'Alwis. — 48. añña?
K: Sakantikānaṃ Suttavādi anupubbena bhijjatha. — 49. chaḍḍetvā
aññaṃ akaṃsu te K. — 50. vijahitvā AK

Hemavatikâ Râjagirikâ Siddhattha Pubbâparaselikâ
 aparo Râjagiriko chaṭṭhâ uppanna aparâparâ. |
 âcariyavâdam niṭṭhitam.

Anâgate vassasate vassân' atṭhârasâni ca
 55 uppajjissati so bhikkhu samaṇo paṭirûpako, |
 brahmaloka cavitvana uppajjissati mânuse
 jacco brâhmanagottena sabbamantâna pâragu, |
 'Tisso 'ti nâma nâmena Putto Moggalisavhaya.
 Siggavo Candavajjo ca pabbâjessanti dârakam. |
 pabbajito tadâ Tisso pariyattiṇ ca pâpûni
 bhindivâ titthiyavâdam patitṭhapessati sâsanam. |
 Pâṭaliputte tadâ râjâ Asoko nâma nâyako
 anusâsati so rajjam dhammiko ratṭhavadḍhano. |
 sabbe sattasatâ bhikkhû anusâsetvâna sâsanam
 60 dâsa vatthûni bhindivâ therâ te parinibbutâ. |
 brahmalokâ cavitvâna uppanno mânuse bhava,
 jâtiyâ soḷasavasso sabbamantâna pâragu. |
 pucchâmi samaṇam paṇham ime paṇhe viyâkara,
 iruvedam yajuvedam sâmavedam pi nighaṇḍum itihâsaṇ ca
 pañcamam. |
 therena ca katokâso paṇham pucchî anantaro.
 paripakkaññam maṇavam Siggavo etad abravi: |
 aham pi maṇava paṇham pucchâmi buddhadesitam,
 yadi pi kusalo paṇham byâkarohi yathâtatham. |
 bhâsitena saha paṇhe: na me diṭṭham na me sutam,
 65 pariyâpuṇâmi tam mantam, pabbajjâ mama ruccati. |
 sambâdhâya gharâvâsâ nikkhamitvâna mâṇavo
 anagâriyam santibhâvam pabbaji jinasâsane. |
 sikkhâkâmam garucittam Candavajjo bahussuto
 anusâsittha sâmaṇeram navaṅgam satthusâsanam, |
 Siggavo niharitvâna pabbajâpesi dârakam,
 susikkhitam mantadharam Candavajjo bahussuto
 navaṅgam anusasetva therâ te parinibbutâ 'ti. |

54. Apararâjagirikâ? — chadhâ N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajji. — 60. anusâsitvâna? — 62. samaṇa? comp. v. 65: mâṇava. — 63. anantaram A1, °ro A2 G1 N, °râ BG2F, °re Z. anuttaram? comp. 6, 28. — 65. bhâsitena saha pañhena? — 66. sambâdhasmâ?

Candaguttassa dvevasse catusaṭṭhi ca Siggavo tadā,
 aṭṭhapaññāsa vassāni Pakuṇḍakassa rājino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggahetvāna vimutto upadhisamkhaye. | 70
 Siggavo Candavajjo ca Moggaliputtaṃ mahajūtiṃ
 vācesuṃ piṭakaṃ sabbaṃ ubhātosamgahapunaṅkaṃ. |
 Siggavo nāṇasampanno Moggaliputtaṃ mahajūtiṃ
 katvā vinayapāṃokkhaṃ nibbuto so chasattati. |
 Candagutto rajjaṃ kāresi vassāni catuvīsati,
 tasmiṃ cuddasavassamhi Siggavo parinibbuto |
 ārañṇako dhutavādo appiccho kānane rato
 sabbaso so rato danto saddhamme pāramigato |
 pantasenāsane ramme ogāhetvā mahāvanaṃ
 eko adutiyo suro sīho va girigabbhare. | 75
 nibbuta lokanāthassa vassāni soḷasaṃ ahū,
 samasaṭṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ, |
 Ajātasattu catuvīsam, Vijayassa soḷasaṃ ahū,
 Dāsako upasampanno Upālitherasantike. |
 cattālīs' eva vassāni Dāsako nāma paṇḍito,
 Nāgadāse dasavasse, Pakuṇḍakassa vīsati, |
 upasampanno Sonako thero Dāsakasantike.
 cattālīsavasso dhīro thero Sonakasavhayo, |
 Kālāsokassa dasavasse, Tambapaṇṇiantarāvāse vassaṃ eka-
 dasaṃ bhaye,
 Siggavo upasampanno Sonakatherasantike. | 80
 Candaguttassa dvevasse, catusaṭṭhi Siggavo tadā,
 aṭṭhapaññāsa vassāni Pakuṇḍakassa rājino,
 upasampanno Moggaliputto Siggavatherasantike. |
 Asokadhammassa chavasse chasaṭṭhi Moggaliputto ahū,
 aṭṭhacattārīsa [vassani] Muṭasīvassa rājino,
 Mahindo upasampanno Moggaliputtassa santike. |
 uggahesi vinayaṃ ca Upāli buddhasantike,

71. ubhosamgahasuttakam? Comp. 7, 28. — 76. lokanāthasmim?
 comp. 4, 27. — 78. Paṇḍurājassa vīsati? comp. 4, 41. — 82. Instead
 of chasaṭṭhi it ought to be saṭṭhi. — aṭṭhacattālīsaṃ Muṭasīvassa rājino N,
 aṭṭhacattārīsaṃ (°sa A) ABG, omitting the following words; aṭhavadādi-
 paṃ F. Z: aṭṭhacattārīsavassamhi Mahindo nāma yatissaro upasampanno suvi-
 suddho Mogg° s°.

Dāsako vinayaṃ sabbaṃ Upālitherasantike
 uggahetvāna vācesi upajjhāyo va sāsane. |
 vācesi Dāsako therō vinayaṃ Sonakassa pi,
 pariyāpunitvā vācesi upajjhāyassa santike. |
 Sonako buddhisāmpanno dhammavinayakovido
 85 vācesi vinayaṃ sabbaṃ Siggavassa anuppadam. |
 Siggavo Candavajjo ca Sonakasaddhivihārikā,
 vācesi vinayaṃ therō ubho saddhivihārike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggahetvāna vinutto upadhisamkhaye. |
 Moggaliputto upajjhāyo Mahindaṃ saddhivihārikaṃ
 vācesi vinayaṃ sabbaṃ theravādaṃ anūnakam. |
 parinibbute sambuddhe Upālithero mahājūti
 vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakam. |
 saddhivihārikaṃ theram Dāsakaṃ nāma paṇḍitam
 90 vinayaṭṭhāne ṭhapetvāna nibbuto so mahāmāti. |
 Dāsako Sonakaṃ theram saddhivihāriṃ anuppadam
 katvā vinayaṭṭhānaṃ catusaṭṭhimhi nibbuto. |
 Sonako chaḷabhināṇo Siggavaṃ ariyatrayaṃ
 vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi ca nibbuto. |
 Siggavo nānasampanno Moggaliputtaṃ ca dāraṃ
 katvā vinayaṭṭhānaṃ nibbuto so ehasattati. |
 Tisso Moggaliputto ca Mahindaṃ saddhivihārikaṃ
 katvā vinayaṭṭhānaṃ chāsītivassamhi nibbuto. |
 catusattati Upāli ca, catusaṭṭhi ca Dāsako,
 chasaṭṭhi Sonako therō, Siggavo tu chasattati,
 95 asīti Moggaliputto, sabbesaṃ upasampadā. |
 sabbakālamhi paṇḍitaṃ vinaye Upālipaṇḍito,
 paññāsaṃ Dāsako therō, catucattārīsaṃ ca Sonako,
 pañcapaññāsavassaṃ Siggavassa, aṭṭhasaṭṭhi Moggaliputta-
 savhaya. |
 Udayo soḷasa vassāni rājjaṃ kāresi khattiyo,
 chavasse Udayabhaddamhi Upālithero nibbuto. |
 Susunāgo dasavassaṃ rājjaṃ kāresi issaro,
 aṭṭhavasase Susunāgamhi Dāsako parinibbuto. |

85. dhammavinayiko muni N, °yako muni F, °sokā muni G1. —
 94. chāsītivassamhi N, aṭṭhatīsaṃhi Y, aṭṭhatīsāmbi F. The correct num-
 ber would be eighty.

Susunâgass' accayena honti te dasa bhâtaro,
 sabbe bâvîsati vassaṃ rajjaṃ kâresu vaṃsato.
 imesaṃ chaṭṭhe vassânaṃ Sonako parinibbuto. |
 Candagutto rajjaṃ kâresi vassâni catuvîsati,
 tasmiṃ cuddasavassamhi Siggavo parinibbuto. | 100
 Bindusârassa yo putto Asokadhammo mahâyaso
 vassâni sattatiṃsam pi rajjaṃ kâresi khattiyo. |
 Asokassa chavîsativasse Moggaliputtasavhayo
 sâsanam jotayitvâna nibbuto âyusaṃkhaye. |
 catusattativassamhi thero Upâlipaṇḍito
 saddhivihârikaṃ theram Dâsakaṃ nâma paṇḍitaṃ
 vinayaṭṭhâne ṭhapetvâna nibbuto so mahâgaṇi. |
 Dâsako Sonakaṃ theram saddhivihârikaṃ anuppadaṃ
 katvâ vinayapâṃokkhaṃ catusaṭṭhimhi nibbuto. |
 Sonako chaḷabhinṇâṇo Siggavaṃ ariyatrajaṃ
 vinayaṭṭhâne ṭhapetvâna chasaṭṭhimhi parinibbuto. | 105
 Siggavo nâṇasampanno Moggaliputtaṃ ca dâraḷakam
 katvâ vinayapâṃokkhaṃ nibbuto so chasaṭṭati. |
 Tisso Moggaliputto so Mahindaṃ saddhivihârikaṃ
 katvâ vinayapâṃokkhaṃ asitivassamhi nibbuto. |
 bhâṇavâraṃ pañcamam nitthitaṃ.

VI.

Dve satâni ca vassâni aṭṭhârasa vassâni ca
 sambuddhe parinibbute abhisitto Piyadassano. |
 âgatâ râjaiddhiyo abhisitte Piyadassane,
 pharati puññatejaṃ ca uddham adho ca yojanaṃ,
 Jambudîpe mahârâje balacakke pavattati. |
 vaso Anotatto daho Himavâpabbatamuddhani,
 sabbosadheṇa saṃyuttâ soḷasam pi kumbhiyo
 tadâ devasikaṃ niccam devâ abhiharanti te. |

99. Kâlâsokassa' accayena? — 'vissuto AZ, vissutâ BG2. vaṃsato X.
 — 107. châsiti N; asiti, the other MSS.

VI, 2. mahârâje ABG2, °jja CG1R, °jjaṃ MnF. — balacakkaṃ? —
 3. vasso Anotatto yo A, vasso Anodatto dayo G, vaso Anotatte dahe N.
 vahe Anodattadahe F, Anodattodakaṃ yeva Z. In B these words are wanting.
 yo so An° daho? tassa Anotatte dahe? Samantapâs.: „devasikam eva
 tassa devatâ ... âharanti.“ — soḷasamhi k° A1, °sam pi A2, °sam pi BG,

- nâgalatâdantakattham sugandham pabbateyyakam
 mudusiniddham madhuram rasavantam manoramam
 tadâ devasikam niccam devatâbhiharanti te. |
 âmalakam osadhañ ca sugandham pabbateyyakam
 mudusiniddham rasavantam mahâbhûteh' upatthitam
 5 tadâ devasikam niccam devatâbhiharanti te. |
 dibbapânam ambapakkañ ca rasavantam sugandhakam
 tadâ devasikam niccam devatâbhiharanti te. |
 Chandadahato va pañcavaṇṇam pâpuraṇahivâsanam
 tadâ devasikam niccam devatâbhiharanti te. |
 sîsanhânagandhacupṇam tathâ cânuvilepanam
 mudukaṃ pârupattâya sumanadussam asuttakam |
 mahârâham añjanañ ca sabban tam nâgalokato
 tadâ devasikam niccam nâgarâjâharanti te. |
 ucchuyatthipûgamattam pîtakam hatthapuñchanam
 10 tadâ devasikam niccam devatâbhiharanti te. |
 nava vâhasahassâni suvâharanti sâliyo undurehi visodhitâ,
 makkhikâ madhukam karum, acchâ kûṭamhi koṭayum, |
 sakunâ suvaggajâtâ karavikâ madhurassarâ
 Asokapuññatejena sadâ sâventi mânuse. |
 kappâyuko mahânâgo catubuddhaparicârako
 suvaṇṇasaṃkhalikâbaddho puññatejena âgaṭṭo, |
 pûjesi rattamâlehi Piyadassi mahâyaso.
 vipâko piṇḍapâtassa paṭiladdho sudassano. |
 Candaguttassâyam nattâ Bindusârassâ atrajo
 râjaputto tadâ âsi Ujjenikaramolino,
 15 anupubbena gacchanto Vedissanagaram gato. |
 tatrâpi ca seṭṭhidhîtâ Devî nâmâ 'ti vissutâ
 tassa saṃvâsam anvâya ajâyi puttam uttamam. |
 Mahindo Saṃghamittâ ca pabbajjam samarocayum,

°sam ca Z, °sam pi ca N, °sa pi caca F. solasa ambukumbhiyo?
 so | ° pāṇiyakumbhiyo? Samantapās.: „Anotattadahato ... solasa pāṇi-
 yaghaṭṭe ... devatā āharanti.“

5. °hupattthite A, °hupattthitam B, °hupattthitam G, °su pattthitam Z, °hi
 patthitam N, °hi patthitam F, mahâbhûpehi patthitam? — vv. 6—10 are
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chaddantato
 pañc°? — 1. ârupanattthâya? Samantapās.: pârupanattthâya asuttamayikaṃ
 sumanapupphapaṇam. — 11. kûṭehi koṭṭayum? — 15. [Ujjeni]-
 nagara[molino] N, Ujjenikaramolino (°yo Z) Y, Uccenikaramolino F. —
 16. tassâ Y. — uttamo YF.

abho pi pabbajitvāna bhindim̐su bhavabandhanam̐. |
 Asoko rajjam̐ kâresi Pâṭaliputte puruttame,
 abhisitto tīṇi vassāni pasanno buddhasāsane. |
 yadā ca parinibbāyi sambuddho Upavattane
 yadā ca Mahindo jāto Moriyakulasambhavo
 etthantare yaṃ gaṇitam̐ vassam̐ bhavati kittakam̐? |
 dve vassasatāni honti catuvassam̐ paṇi uttari
 samantarambi so jāto Mahindo Asokatrajo. | 20
 Mahindadasavassam̐ pitā bhāte aghātayi,
 Jambudipam̐ 'nusāsento catuvassam̐ atikkami. |
 hantvā ekasate bhāte vaṃsam̐ katvāna ekato
 Mahindacuddasame vasse Asokam̐ abhisin̐cayum̐. |
 Asokadhammo 'bhisitto paṭiladdhā ca iddhiyo,
 mahātejo puññavanto dīpe cakkapavattako. |
 paripuṇṇavāsavassam̐hi Piyadass' abhisin̐cayum̐.
 pāsāṇam̐ parigaṇhanto tīṇi vassam̐ atikkami. |
 dvasatthiditthigatikā pāsāṇā channavutikā,
 sassataucchedamūlā sabbe dvīhi patitthitā, | 25
 nigaṇṭhācelakā c' eva itarā paribbājakā
 itarā brāhmaṇā 'ti ca aññe ca puthuladdhikā. |
 niyantisassatucchede sammūlhe hīnādītthike
 itobahiddhāpāsāṇe titthiye nānādītthike
 sārāsāram̐ gavesanto puthuladdhī nimantayī. |
 titthigaṇe nimantitvā pavesetvā nivesanam̐
 mahādānam̐ padatvāna pañham̐ pucchi anuttaram̐. |
 pañham̐ puṭṭhā na sakkonti vissajjetum̐ sakā balā,
 ambaṃ puṭṭham̐ labujam̐ vā byākariṃsu apaññakā. |
 anumattam̐ pi sabbesam̐ alan te puna desanam̐.
 bhinditvā sabbapāsāṇam̐ haritvā puthuladdhike 30

22. Mahindacuddasavasse Z, °daccuddasame vasso (°sse A) ABG, °daccuddasamavasse F, °de cuddasame vasse N. — 24. pāsāṇe A. Comp. v. 30. — 26. itarā brāhmaṇā N; itarā is wanting in the other MSS. — brāhmaṇāpi ca? — 27. niyatisass°? nigaṇṭhasass°? — 28. nīman-tetvā A. — nivesane YF. — 29b. puṭṭho AZ, °ṭṭham BGN, suṭṭham F. ambaṃ puṭṭho (puṭṭhā?) labujam̐ va? — 30. The king, as is related in the Samantapāsādikā, invited the ascetics to sit down on what seats they judged due to themselves. They placed themselves on different kinds of low seats, whereas Nigrodha took his seat on the royal throne. I therefore propose to correct this line thus: anumattam̐ pi sabbesam̐ alan te puna nisīdanam̐.

iti-rājā vincintesi: aññe pi ke labhāmase
 ye loke arahanto ca arahattamaggañ ca passantī? |
 samvījjanti ime loka; na yimañ lokam asuññatam,
 kadāham sappurisañam dassanam upasamkame?
 tassa subhāsitaṃ sutvā rajjam demi savijitam. |
 iti rājā vicintento dakkhiṇeyye na passati,
 niccam gavesati rājā silavante supesale. |
 caṅkaman tamhi pāsāde pekkhamāno bahū jane
 rathiyā piṇḍāya carantaṃ Nigrodham samañam addasa. |
 pāsādikaṃ abhikkantaṃ paṭikkantaṃ vilokitaṃ
 35 ukkhittacakkhusampannam arahantaṃ santamānasaṃ |
 uttamadamathappattaṃ dantaṃ guttaṃ surakkhitaṃ
 kulagaṇe asaṃsaṭṭhaṃ nabhe candaṃ va nimmalam, |
 kesarī va asantāsam, aggikkhandham va tejitaṃ,
 garuṃ durāsadaṃ dhīraṃ santacittaṃ samāhitaṃ, |
 khīṇāsavaṃ sabbaklesasodhitaṃ purisuttamaṃ
 cāravihārasampannam sampassam samañuttamaṃ |
 sabbagunagataṃ Nigrodham pubbasahāyaṃ vicintayi
 pubbe suciṇṇakusalaṃ ariyamaggaphale tṭhitaṃ, |
 40 rathiyā piṇḍāya carantaṃ munim moneyyavussati. |
 jigimsamāno sa dhiro cintayi: |
 buddho ca loka arahā sāvako lokuttaramaggaphale tṭhito
 mokkhañ ca nibbānagato asaṃsayam aññataro esa theru
 gurūnam. |
 so pañcapātīpasādam paṭilabhi ulāram pāmojjamanappa-
 sādito,
 nidhim va laddhā adhana pamodito iddho manoicchitaṃ
 va Sakkopamo. |

32. apaññakam N. suññatam? Comp. the following stanza of the
 Buddhavaṃsa: evaṃ nirākulaṃ āsi suññatam tithiṇehi tam, vicittaṃ ara-
 hantehi vasibhūtehi tādihi. — sajivitaṃ A, savijitaṃ BG, yaṃ jitaṃ Z,
 savijitaṃ N, samvājitaṃ F. — 35. okkhittac° A. Comp. Mahāvagga I,
 23, 2. — 36. kulāgaṇe A. — 38. sampassam X, °ssa G1, °ssi Y. —
 39. pubbasamayaṃ? — 40. piṇḍāya is wanting in all the MSS., ex-
 cept in N. — 40. 41. sunimonavayitaṃ jigimsamāno virācintayi AG1, suni-
 monavassitaṃ jigisamāno sa viro cintayi F, munim moneyyavussati jigisamāno
 sa dhiro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2.
 munim moneyyavusitaṃ ... jigimsamāno sa dhiro vicintayi? —
 42. buddho va? — sāvako A. — After „tṭhito“ we ought to insert
 „muni“ or a similar expression. — 43. pāmojjam manappasādito?

âmantayî aññatarekamaccam: banda bhikkhan tam tara-
mânarûpo

nayebi pâsâdikam santavuttim nâgo va yantam rathiyâ
kumâarakam |

asantâsam santagunâdhivâsitam. | 45

râjâ pasâdavipulam paṭilabhi udaggahattho manasâbhicin-
taya:

nissamsayam uttamadhammapatto aditthapubbo ayam puris-
uttamo. |

vîmaṃsamâno punad evam abravî: supaññattam âsanam ...
patthatham,

nisîdayî pabbajitattham asane, mayâ anuññâtam tassâbhi-
patthitam. |

âdâya rañño vacanam padakkhiṇam ... gahetvâ abbirûhi
âsane,

nisîdi pallaṅkavare asantâso Sakko va devarâjâ Paṇḍu-
kambale. |

vicintayî râjâ: ayam aggadârako niccalo asantayî .. atthi nu
tam |

disvâ râjâ tam taruṇam kumâarakam ariyavattaparihâarakam
varam

susikkhitam dhammavinayakovidam disvâ râjâ taruṇam ku-
mâarakam pasannacitto punad evam abravî: | 50

desehi dhammam tava sikkhitam mama, tvam eva satthâ,
anusâsitam tayâ

karomi tuyham vacanam mahâmuni, anusâsa mam ... su-
ṇoma desanam. |

sutvâna rañño vacanam sutejitam navaṅgasatthe paṭisam-
bhidaṭṭhito

44. bhikkhantam Y, °nto G1N, °nte F. bhikkhun tam? — 45. na-
yeha? — santagunavâsitam (°kam F) YF, santagunâdhivâsitam N. santa-
gunâdhivâsitam? — 46. pasâdam v°? — ustamadamathapatto N. —
47. nisîdâhi pabbajitagghamâsane (Mahāvamsa, p. 25. l. 6: „anurûpe
âsane“) mayâ anuññâtam tayâbhipatthitam? — 48. ca dakkhiṇam
AB. sa dakkhiṇam karam (see Mahāvamsa, p. 25, l. 8) gahetvâ? —
49. asantâpiti (°piti BG2) tam ABG2, asantapi akatthinu tam G1, asan-
tapi (°yî N) atthi nu tam X, santapiti atthi Z. asantâso ...? — 50. va-
ram N, cari F, dhari Y. — The repetition of „disvâ — kumâarakam“ ought
to be expunged. — 51. sutopadesanam (sun° G1) ABG, which may be
correct. In Z, v. 52 and the last Pâda of v. 51 are wanting.

vilolayî tepitakam mahâraham, tam addasa appamâdasu-
desanam: |

appamâdo amatapadam, pamâdo maccuno padam,
appamattâ na mîyanti, ye pamattâ yathâ matâ. |

Nigrodhadhîram anumodayantam râjâ vijâniya tam agga-
hetum,

ye keci sabbaññubuddhadesitâ sabbesam dhammânam imassa
mûlakâ. |

ajj' eva tumhe saram upemi buddhañ ca dhammam sara-
nañ ca sangham,

55 saputtadâro sahañâtakajjano upâsakattam pativedayâmi tam.
saputtadâro saram patitthito Nigrodhakalyânamittassa
âgamâ:

pûjemi caturo satasahassarûpiyam atthattakam niccabha-
ttañ ca theram. '

tevijjâ iddhipattâ ca cetopariyâyakovidâ

khînâsavâ arahanto bahû buddhassa sâvakâ. |

theram avoca punad eva râjâ: icchâmi sangharatanassa
dassanam,

samâgamam sannipatanti yâvatâ abhivâdayâmi suñâmi dham-
mam. |

samâgatâ satthisahassabhikkhû, dûtâ ca rañño pativeda-
yimsu:

sangho mahâsannipâto sututtho, gacchasi tvam icchasi sam-
ghadassanam. |

dûtassa vacanam sutvâ Asokadhammo mahîpati

60 âmantayi ñatisanghamittâmacce ca bandhave: |

dakkhiṇadânam dassâma mahâsanghasamâgame,
karoma veyyâvatikam yathâsattim yathâbalam. |

maṇḍapam âsanam udakam upatthânam dânaabhojanam
paṭiyâdentu me khippam dânarâham anucchavam. |

54. vijâniya tam agga hetum ABG2, vijânim su tam agga hetum Z, vijâni
(°ni N) bahuni (°hûni N) gahetum (gahetum G1) XG1. — °buddhena
desitâ ABG2. — imassa mûlakâ XG1, imam mûlakam ti (°kan ti A, °kâ
ti B) ABG2, imassa mulakâ Z. im(am) assu mûlakam? — 58. sânni-
patanti ABG, santi patanti Z, sannipatantu X. — 59. sannipatimsu tutthâ
(sant° A; kutthâ Z) Y, sannipâtâ sututthâ G1, sannipâto sututtho N, sanni-
pâtâtâ sudutthâ F. — gacchâmi Z. — icchâmi F: gacchâmi tvam icchi-
tam s°? — 61. dakkhiṇadhammam (°dammam N) XG1. dakkhiṇâdâ-
nam? — 62. pânaabhojanam? — anucchavim ABG2.

supeyyabhattachârâ ca suciyâgususaṃkhatâ
 paṭiyâdetu me khippaṃ manunñāṃ bhojanaṃ sucim. |
 mahādānaṃ ca dassāmi bhikkhusaṃghe gaṇuttame,
 nagaramhi bheriyo vajjantu, vīthi sammajjantu te,
 vikirantu vālukaṃ setaṃ pupphaṃ ca pañcavaṇṇakaṃ, |
 mālagghiyaṃ toraṇaṃ ca kadali punṇaghaṭaṃ subhaṃ
 utukkamaṃparaṃ thūpaṃ thapayantu taṃ-taṃ. | 65
 vatthehi ca dhajāṃ katvā bandhayanantu taṃ-taṃ,
 mālādāmasamāyuttā sobhayantu imaṃ puraṃ. |
 khattiyā brāhmaṇā vessā suddā aññakulāsu ca
 vatthaṃ ābharanaṃ pupphaṃ nānālaṅkārabhūsitā
 ādāya dīpaṃ jalamānaṃ gacchantu saṃghadassanaṃ. |
 sabbaṃ ca tālāvacaraṃ gandhabbā nānākulā sikkhitā
 vajjantu vaggusavanīyā sussarā, gacchantu aggavaraṃ saṃ-
 ghadassanaṃ. |

laṃkārakāmadā c' eva sotthiyanāṇāṇakā
 sabbe saṃghaṃ upayantu hāsayantu samāgataṃ. |
 pupphaṃ ca anekaṇḍhaṃ puṇṇakaṃ ca anekadhā vividhaṃ
 vaṇṇakaṃ c' eva karontu pūjaṃ anekarāsiyo. | 70
 nagarassa paṭihāraṃ antare
 dānaṃ sabbāṃ paṭiyantu patthitaṃ. |
 pūjaṃ samādaya sabbāṃ divasaṃ ratthavāsikā
 rattiṃ ca sabbāṃ niyāme asesato karontu saṃghādhikārassa
 ārabhi. |

taṃ rattiyaṃ accayena bhattaṃ sakanivesane
 pañitarasasampannaṃ paṭiyādetvāna khattiyō |
 sāmace saparivāre āṇāpesi mahāyaso:

63. suciyâgû susaṃkhatâ? — 64. vīthiyaṃ Z. vīthiyo? —
 65. utukkamaṃparaṃ (°paraṃ ce F) XG1, upakkamaṃ paraṃ ABG2, ussā-
 pitadījaṃ Z. — tupuṃ G1. — thapayantu N, paṭhayanta F, upayantu G1,
 ussāpetu ABG2, ussāpetuṃ Z. I prefer no to try any conjecture. —
 67. °kulāni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-
 dentu? — 69. laṅkārapamadā ABG2. Comp. 21, 27. — 70. puṇṇakaṃ
 G1X, puṇṇaghaṭaṃ Z, cuṇṇakaṃ ABG2. — puṇṇaṃ? — 71. paṭiyantu
 N, °ntaṃ FZ, °nta BG1, °tta AG2. — patthitaṃ N, paṭthitaṃ YF. —
 72. samādaya N, °yi FG1M, °yi ARC, °yup BG2. — rattiṃ ... ārabhi
 taṃ is wanting in BG2Z. — niyāme asesato F, niyāmenasesato N. niyāme
 aseto AG1. — saṃghādh° N, saṃgha adhi° AFG1.

... dānaṃ sabbāṃ asesato paṭiyādetu patthitaṃ. |
 pūjaṃ samādaya sabbāṃ divasaṃ ratthavāsikā
 rattiṃ ca sabbāṃ tiyāmaṃ karontu saṃghābhīratā. | ??

- gandhamâlâpupphakûṭaṃ pupphachattadbrajaṃ bahuṃ |
 divâ dîpañ jalamânaṃ abbiharantu mahâjanaṃ.
- 75 yâvatâ mayâ âṇattâ tāvataṃ abbiharantu te. |
 imamhi nagare sabbe negamâ ca catuddisâ
 sabbeva râjaparisâ sayoggabalavâhanaṃ
 sabbe maṃ anugacchantu bhikkhusaṃghassa dassanaṃ.
 mahatâ râjânubhâvena nîyâsi râjakuñjaro
 Sakko va Nandavanuyyânaṃ evaṃ sobhi mahîpati. |
 gatvâna râjâ taramânarûpo bhikkhusaṃghassa santike
 abbivâdetvâna sammodi vedajâto katañjali. |
 ârocayi bhikkhusaṃghaṃ: 'mam' atthaṃ anukampatu.
 yâva bhikkhu anuppatte sabbe antonivesane, |
 saṃghassa pitaraṃ theraraṃ pattaṃ âdâya khattiyo
- 80 pûjamaṇo bahupupphhehi pâvisi nagaraṃ puram. |
 nivesanaṃ pavesetvâ nisîdâpetvâna âsane
 yâguṃ nânâvidhaṃ khajjaṃ bhojanañ ca mahârahaṃ
 adâsi payatapâṇi yâvadatthaṃ yadicchakaṃ. |
 bhuttâvi bhikkhusaṃghassa onîtapattapâṇino
 ekamekassa bhikkhuno adâsi yugasâṭakaṃ. |
 pâdasambhañjanaṃ telaṃ chattañ câpi upâhanaṃ
 sabbaṃ samaṇaparikkhâraṃ adâsi phâṇitam madhuṃ. |
 parivâretvâna nisîdi Asokadhammo mahîpati,
 nisajja râjâ pavâresi bhikkhusaṃghassa paccayaṃ: |
- 85 yâvatâ bhikkhû icchanti tâva 'demi yadicchakaṃ. |
 santappetvâ parikkhârena sampavâretvâna paccaye
 tato pucchimsu gambhîraṃ dhammakkhandaṃ sudesitaṃ:
 atthi bhante paricchedo desit' âdiccabandhunâ
 nâmaṃ lîngaṃ vibhattiñ ca koṭṭhâsañ câpi saṃkhataṃ
 ettakaṃ 'va dhammakkhandaṃ gaṇanaṃ atthi pavediya?
 atthi râja gaṇitvâna desit' âdiccabandhunâ
 suvibhattaṃ supaññattaṃ sunidditthaṃ sudesitaṃ |

76. The words „sabbeva râjaparisâ“ are wanting in the Sinhalese MSS. sabbe ca râjaparisâ? — 77. Nandanuyyânaṃ Z. — 78. The metre is correct if we expunge „râjâ“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yâva bhikkhû anupattâ? — 83. pâdukaṃ aṇjanaṃ? Comp. the Apadâna (Phayre MS., fol. 116): „pâduke . . datvâ . . . osadhaṃ aṇjanaṃ datvâ“. — 84. pavâretvâna? — 86. pucchi sugambhiraṃ BCG2R.

sahetum atthasampannam khalitam n' atthi subhâsitam,
 satipatthânam sammappadhânam iddhipâdañ ca'indriyam |
 balam bojjhaṅgam maggaṅgam suvibhattam sudesitam,
 evam sattappabhedañ ca bodhipakkhiyam uttamam, | 90
 lokuttaram dhammavaram navaṅgam satthusâsanam
 vitthâritam suvibhattam desesi dipaduttamo; |
 caturâsitisahassâni dhammakkhandham anûnakam
 pâṇanam anukampâya desit' âdiccabandhunâ. |
 amatuttamam varadhammam saṃsâraparimocanam
 sabbadukkhakkhayaṃ maggam desesi amatosadham. |
 sutvâna vacanam râjâ bhikkhusamghassa bhâsitam
 pâmojjahâsabahuḷo devajâto narâsabho
 sarâjikâparisâya imam vâkyam udâhari: |
 caturâsitisahassâni paripuṇṇam anûnakam
 desitam buddhasetthassa dhammakkhandham mahâraham, | 95
 caturâsitisahassâni ârâmam kârâyam' aham
 ekekadhammakkhandhassa ekekârâmam pûjayaṃ. |
 channavutikoṭidhanam vissajjetvâna khattiyo
 tam eva divasaṃ râjâ âṇâpesi ca tâvade. |
 tasmim samaye Jambudîpe nagarañ caturâsîtiyo
 ekekanagaratthâne paccakârâmam kârayi. |
 ânto tîṇi ca vassâni vihâram katvâna khattiyo
 pariniṭṭhitamhi ârâme pûjam sattâha kârayi. |
 bhânavârañ chattham.

VII.

Mahâsamâgamo hoti Jambudîpasamantato,
 bhikkhû asîti koṭiyo bhikkhunî channavuti sâhassîyo,
 bhikkhû ca bhikkhuniyo ca chaḷabhiññâ bahûtarâ. |
 bhikkhû iddhânubhâvena samam katvâ mahîtaḷam
 lokavivaraṇam katvâ dassetum pûjiye mahe. |
 Asokârâme thito râjâ Jambudîpam avekkhati,
 bhikkhuiddhânubhâvena Asoko sabbattha passati. |

90. In Y the words „evam satt. ca“ are wanting. — 92. pâṇinam? —
 94. vedajâto? — sarâjikâyâ par° Z. — 97. ca tâvade N, ca kovide
 ABG, mahâjane Z. — 98. caturâsîti sâhassîyo? With regard to the
 metre comp. 7, 1.

- addasa vihâraṃ sabbam sabbattha mahiyam kataṃ
dhajam ubhopyam puppham toraṇaṃ ca mālagghiyam |
kadalî punṇaghataṃ c' eva nânâpupphasamohitam,
5 addasa dîpamaṇḍalam vibhûsan tam catuddisam. |
pamodito haṭṭhamano pekkhanto vattate mahe
samâgate bhikkhusamghe bhikkhunî ca samâgate |
mahâdânaṃ ca paññattam dîyamâne vanibbake
caturâsîtisahassâni vihâre disvâna pûjite |
Asoko 'pi attamano bhikkhusamgham pavedayi:
ahaṃ ca bhante dâyaḍo satthu buddhassa sâsane. |
bahu mayham pariccâgo sâsane sâravâdino; |
channavutikoṭṭiyo ca vissajjetvâ mahâdhanam
10 caturâsîtisahassâni ârâma kârîtâ mayâ |
pûjâya dhammakbandhassa buddhasetṭhassa desite;
cattâri satasahassâni devasikam pavattayi, |
ekaṃ ca cetiyam pûjam ekaṃ Nigrodhasavhayam
ekaṃ ca dhammakathikânam ekaṃ gilânapaccayam;
dîyati devasikam niccam Mahâgaṅgâ va odanam. |
aṇño koci pariccâgo bhiyyo mayham na vijjati,
saddhâ mayham daḥhatarâ, tasmâ dâyaḍo sâsane. |
sutvâna vacanam raṇño Asokadhammassa bhâsitam
paṇḍito sutasampanno nipuṇatthavinicchayo |
samghassa tesu vihâraṃ anuggahatthâya sâsanam
15 anâgate ca addhâne pavattim sutvâ vicakkhaṇo |
byâkâsi Moggaliputto Asokadhammapucchitam:
paccayadâyako nâma sâsane paṭibâhiro, |
yassa puttam vâ dhîtaram vâ urasmiṇ jâtam anvayam
pabbâjesi cajetvâna so ve dâyaḍo sâsane. |

VII, 4. sabbattha mahiyâ kataṃ A; s° mahiyam k° B, s° mahi[ya]lam-gataṃ G (ya is crossed), s° mahilaṃkataṃ N, sabbatthâpi mahitalam Z. — dhajam ussâpitam? — 5. °samâhitam A. — 6. ca samâgatâ? — 9. sâravâdino ABG2, ravâdino G1, gârav° Z, varav° N. gâravâ dino (= dinno)? — 11. pavattayim. — 12. cetiyapûjam ABG2. — 15. samghassa therô suvihâro ABG2, samghassa theram tasuvihâram G1, [samghassa] tesu [vihâram] N, samghassa tâni vihâram Z. samghassa pbâsuvihâram? As to the construction, comp. vv. 55. 57. — Instead of „sutvâ“ I should prefer „ñatvâ“, which looks very similar in Burmese characters. — 17. pabbâ-jeti Z. — dâyaḍasâsane NG1. — yo saputtam vâ ... pabbâjesi cajitvâna? As to the preterite tense „pabbâjesi“, comp. Mahāvamsa, p. 36, l. 7, and the Thûpavamsa: „paccayadâyako nâma tvam mahârâja, yo pana attano puttâ ca dhîtarâ ca pabbâjesi ayam sâsanassa dâyaḍo nâma 'ti.“

sutvâna vacanam râjâ Asokadhammo mahîpati
 Mahindakumâram puttam Saṃghamittañ ca dhîtaram |
 ubho amantayi râjâ: dâyâdo homi sâsane.
 sutvâna pituno vâkyam ubho puttâdhivâsayum: |
 sutthū deva sampatiçchâma karoma vacanam tava,
 pabbâjehi ca no khippam, dâyâdo hohi sâsane. | 20
 paripuṇṇavâsativasso Mahindo Asokatrajo
 Saṃghamittâ ca jâtiyâ vassam aṭṭhârasam bhave. |
 chavassamhi Asokassa ubho pabbajitâ pajâ,
 tath' eva upasampanno Mahindo dîpajotako, |
 Saṃghamittâ tadâ yeva sikkhâyo 'va samâdiyi.
 ahû Moggaliputto va theravâdo mahâgaṇî. |
 catupañnâsavassamhi Asokadhammo abhisitto,
 Asokassâbhisittato chasatthi Moggalisavhayo,
 tato Mahindo pabbajito Moggaliputtassa santike. |
 pabbâjesi Mahâdevo, Majjhanto upasampade.
 ime te nâyakâ tîṇi Mahindassânukampakâ. | 25
 Moggaliputto upajjhâyo Mahindam dîpajotakam
 vâcesi piṭakam sabbam attham dhammañ ca kevalam. |
 Asokassa dasavassamhi Mahindo catuvassiko
 sabbam sutapariyattim gaṇipâcariyo ahû. |
 sudesitam suvibhattam ubhoṣaṃgahasuttakam
 Mahindo theravâdakam uggahetvâna dhârayi. |
 vinîto Moggaliputto Mahindam Asokaatrajam
 tisso vijjâ chalabhiñña caturo paṭisaṃbhidâ. |
 Tisso Moggaliputto ca Mahindam saddhivihârikam
 âgamapiṭakam sabbam sikkhâpesi nîrantaram. | 30
 tîṇi vassamhi Nigrodho, catuvassamhi bhâtaro,
 chavassamhi pabbajito Mahindo Asokatrajo. |
 Kontiputtâ ubho therâ Tisso câpi Sumittako
 aṭṭhavassamhi 'sokassa parinibbimsu mahiddhikâ. |
 ime kumârâ pabbajitâ ubho therâ ca nibbutâ. |

20. paṭiçchâma Y. — 23. theravâde B. — 24. Asokâbhisitte
 chavasse satthi M°? — 25. upasampado Z. — 27. sutapariyattim AG1,
 suttapariyattim Z, sutapariyatti BG2 N. — gaṇi° BG, gaṇi° A, gaṇi° CR,
 gaṇi° M, gaṇhi N. gaṇi âcariyo? „pâcariya“ does not mean „a pupil“,
 as Childers says, but „the teacher's teacher“. — 28. chalabhiñña M2n; the
 other MSS. omit these words. chaḷ abhiññâ. — catasso? — 32. Comp.
 Mahāvamsa, p. 38.

- upâsakattam desimsu khattiyâ brâhmaṇâ bahû,
mahâlâbho ca sakkâro uppajji buddhasâsane, |
pabînalâbhasakkârâ 'titthiyâ puthuladdhikâ.
- 35 paṇḍaraṅgâ jaṭilâ ca nigaṇṭhâcelakâdikâ |
atṭhamṣu satta vassâni, ahosi vagguposatho.
ariyâ pesalâ lajjî na pavisanti uposatham. |
sampatte ca vassasate vassañ chattimsa satâni ca
satṭhi bhikkhusahassâni Asokârâme vasiṃsu te. |
âjivakâ aññaladdhikâ nânâ dûsenti sâsanam,
sabbe kâsâyavasanâ dûsenti jînasâsanam. |
bhikkhusahassaparivuto chaḷabhiñño mahiddhiko
Moggaliputto gaṇapâmoḁkho akâsi dhammasaṃgaham.
Moggaliputto mahâpañño paravâdappamaddano
- 40 theravâdam dalham katvâ saṃgaham tatiyam kato. |
madditvâ nânâvâdâni niharitvâ alajjino bahû
sâsanam jotayitvâna kathâvatthum pakâsayi. |
tassa Moggaliputtassa Mahindo saddhivihâriko
upajjhâyassa santike saddhammam pariyâpuṇi. |
nikâye pañca vâcesi satta c' eva pakarane,
ubhatovibhaṅgam vinayam parivâraṇ ca khandhakam
uggahi vîro nipuṇo upajjhâyassa santike 'ti. |
Nikkhante dutiye vassasate vassâni chattimsati
puna bhedo ajâyatha theravâdânam uttamo. |
Pâṭaliputtanagaramhi rajjam kâresi khattiyô
- 45 Dhammâsoko mahârâjâ pasanno buddhasâsane. |
mahâdânam pavattesi saṃghe gaṇavaruttame,
cattâri satasahassâni ekâhen' eva nissaji. |
cetiyaṣa yajâ ekam dhammassa savanassa ca
gilânânaṇ ca paccayam ekam saṃghassa nissaji. |
titthiyâ lâbham disvâna sakkâraṇ ca mahâraham
satṭhimattasahassâni theyyasaṃvâsakâ ahû. |
Asokârânavihâramhi pâtimokkho paricchiji,
kârâpento pâtimokkham amacco ariyânam aghâtayi. |

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABGz. —
vassa N, vassam Y. — chattimsatâni ABG2, chattimsa satâni G1NZ. —
43. dhiro N, vîro Y. — 44. vassâni ca chattimsati? — 47. yajâ ekam
N, yajâjakam G1, ca ekam ABG2, ca ekassa Z. pûjam ekam? — sava-
nassa ca N, cassa ca G1, ca tatheva ca AZ, ca tatheva kâ BG2. —
48. ahum N. — 49. paricchaji A., °ccaji BZ, °cchiji N, °cchiji G1.

titthiye niggahatthâya bahû buddhassa sâvakâ
 satthimattasahassâni jinaputtâ samâgatâ. | 50
 ekasmim sannipâtamhi thero Moggaliatrajo.
 satthukappo mahânâgo paṭhavyâ n' atthi îdiso. |
 ariyânaṃ ghâtitaṃ kammaṃ rājâ theram apucchatha,
 pāṭihīraṃ karitvāna rañño kaṅkhaṃ vinodayi. |
 therassa santike rājâ uggahetvāna sāsanaṃ
 theyyasaṃvāsabbhikkhuno nâseti liṅganāsanaṃ. |
 titthiyâ sakavâdena pabbajitvâ anâdarâ
 buddhavacanaṃ bhindimsu visuddhakaṅcanaṃ iva. |
 sabbe pi te bhinnavâdâ vilomâ theravâdato, 55
 tesaṃ ca niggahatthâya, sakavâdavirocanaṃ, |
 desesi thero abhidhammaṃ kathâvatthuppakaraṇaṃ.
 niggaho îdiso n' atthi paravâdappamaddanaṃ. |
 desetvâ thero abhidhammaṃ kathâvatthuppakaraṇaṃ
 sakavâdasodhanatthâya, sāsanaṃ dīghakālikam, |
 arahantānaṃ sahasaṃ uccinitvāna nâyako
 varam varam gahetvāna akâsi dhammasaṅgahaṃ. |
 Asokârāmaṇiḥāraṃhi Dhammarājaṇa kârīte
 navamāsehi nitṭhāsi tatiyo saṅgaho ayan ti. |
 saddhammasaṅgahaṃ navamāsaṃ nitṭhitaṃ.
 bhāṇavāraṃ sattamaṃ.

VIII.

Moggaliputto dīghadassī sāsanaṃ anāgate
 paccaptamhi patitṭhānaṃ disvâ dibbena cakkhunâ |
 Majjhantikādayo there pāhesi attapañcame:
 sāsanaṃ patitṭhāya paccante sattabuddhiyâ |
 paccantakānaṃ desānaṃ anukampāya paṇinaṃ
 pabhātukâ balappattâ desetha dhammaṃ uttamaṃ. |
 gantvâ Gandhāraṇiṣayaṃ Majjhantiko mahâ isi
 kupitaṃ nāgaṃ pasâdetvâ mocesi bandhanâ bahu. |
 gantvāna raṭṭhaṃ Mahisaṃ Mahādevo mahiddhiko
 coditvâ nirayadukkhena mocesi bandhanâ bahu. | 5

51. etasmim ABG2. — 53. °bhikkhunaṃ G2, °bhikkhūnaṃ B. —
 nâsesi ABG2. — 54. °kaṅcanaṃ riva N, °kaṅcanāṃ iva Y.

VIII, 3. pabhātukâ N. sabhātukâ? (comp. 15, 18). — 4. bahuṃ AB.
 bahû? — 5. codetvâ? — bahuṃ ABC2. bahû?

athâparo pi Rakkhito vikubbanesu kovidô
 vehâsam abbhuggantvâna desesi anamataggiyam. |
 Yonakadhammarakkhitathero nâma mahâmati
 aggikkhandhopamasuttakathâya Aparantakam pasâdayi. |
 Mahâdhammarakkhitathero Mahârattṭham pasâdayi
 Nâradakassapajâtakakathâya ca mahiddhiko. |
 Mahârakkhitathero pi Yonakalokam pasâdayi
 kâlakârâmasuttantakathâya ca mahiddhiko. |
 Kassapagotto ca yo thero Majjhimo Durabhisaro
 10 Sahadevo Mûlakadevo Himavante yakkhagaṇam pasâdayum, |
 kathesum tattha suttantam dhammacakkappavattanam. |
 Suvaṇṇabhûmiṃ gantvâna Sonuttarâ mahiddhikâ
 niddhametvâ pisâcagaṇe mocesi bandhanâ bahu. |
 Laṅkâdîpavaram gantvâ Mahindo attapaṇcamo
 sâsanam thâvaram katvâ mocesi bandhanâ bahu. |
 bhânavaram attṭhamam.

IX.

Laṅkâdîpo ayam ahû sîhena Sihalâ iti.
 dipuppattiṃ imam vaṃsam suṇâtha vacanam mama. |
 Vaṅgarâjassâyam dhîta araṇṇe vanagocaram
 sîhasamvâsam anvâya bhâtaro janayî duve. |
 Sîhabâhu ca Sîvalî kumârâ cârudassanâ
 mâtâ ca Susimâ nâma pitâ ca Sîhasavhayo. |
 atikkante soḷasavasse nikkhamitvâ guhantarâ
 mâpesi nagaram tattha Sîhapuram varuttamam. |
 Lâlâratṭhe tahiṃ râjâ Sîhaputto mahabbalo
 5 anusâsi mahârajam Sîhapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dipavaṃsa, we should scarcely be justified in changing „athâparo“ into „Vanavâse“. I rather conjecture: atha thero pi R°. — 10. Dundubhissaro ABG2, Durabhisaro G1, Durabhiyâparo N, durâsado Z. The Mahâv. Tikâ has Dundhabhinna-ssarathero; the Sam. Pâsâdikâ, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the British Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisâra. — 12. mocesum A2. — 12. 13. bahû?

IX, 1. Sihalam ABG2, Sihalâ G1Zn. — dipuppattiṃ N, dipuppatti Y, which may be the correct reading; comp. the note on „dhâtu“ I, 1. — 2. siham s° N, which possibly is correct. — 4. rahantare Y, guhantarâ N.

battimsa bhâtaro honti Sîhaputtassa atrajâ,
 Vijayo ca Sumitto ca subhajeṭṭhabhâtara ahum. |
 Vijayo nâma so kumâro pagabbho âsi asikkhito
 karoti vilopakammaṃ atikiccaṃ sudâruṇaṃ. |
 samâgatâ janapadâ negamâ ca samâgatâ
 upasamkamma rājānaṃ Vijayadosaṃ pakâsayum. |
 tesaṃ vacanaṃ sutvâna rājâ kupitamânaso
 âṇâpesi amaccânaṃ: kumâraṃ nîharatha imaṃ, |
 paricârîkâ ime sabbe puttadârâ ca bandhavâ
 dâsîdâsakammakare nîharantu janappadâ. | 10
 tato taṃ nîharitvâna visum katvâna bandhave
 âropetvâna te nâvaṃ vuyhittha aṇṇave tadâ. |
 pakkamantu yathâkâmaṃ honti sabbe adassanaṃ
 ratṭhe janapade vâsaṃ mî puna âgamicchati. |
 kumârânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Naggadîpan ti vuccati. |
 mahilânaṃ ârûlhanâvâ gatâ dîpaṃ avassakaṃ,
 nâmadheyyaṃ tadâ âsi Mahilârattṭhaṃ ti vuccati. |
 purisânaṃ ârûlhanâvâ apilavantaṃ va sâgaraṃ
 vippanattṭhâ disâmulhâ gatâ Suppârapattanaṃ. | 15
 orohetvâna Suppâraṃ sattasataṃ ca te tadâ
 vipulaṃ sakkârasammanânaṃ akamsu te Suppârakâ. |
 tesu sakkariyamânesu Vijayo ca sahâyakâ
 sabbe luddâni kaṇimâni kurumânâ nabujjhakâ, |
 pânaṃ adinnaṃ paradâraṃ musâvâdaṃ ca pesuṇaṃ
 anâcâraṃ ca dussîlaṃ âcaranti sudâruṇaṃ. |
 kakkhalaṃ pharusam ghoram kammaṃ katvâ sudâruṇaṃ
 ujjhâyetvâna mantimsu: khippaṃ ghâtema dhuttake. |
 Ojadîpo Varadîpo Maṇḍadîpo 'ti vâ ahû
 Laṅkâdîpo ca paṇṇatti Tambapaṇṇîti nâyati. | 20

6. subhajeṭṭhabhâtara ABG, subhajeṭṭhamâtara Z, sutajeṭṭhabhâtara N.
 — 9. nihatha N. — 10. paricârake? — bandhave? — 11. vuyhatṭhum
 ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe
 adassanaṃ? — adassanâ N. — ratṭhe N, vutṭhâ Y. — vasaṃ G1N. —
 âgamicchati N, âgamicchatu G1, âgacchantu ABG2, âgamaṇtu yaṃ Z. âga-
 missati? — 15. apilavantâva N, apilavanto G1, uplavantâ A, upallavantâ
 BG2, upalavanto ca Z. pilavantaṃ 'va? comp. v. 27. — 16. sambhâraṃ Y,
 Suppâraṃ N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka
 = nâ-budhya-ka? — 19. katâ sudâruṇaṃ ujjhâyetvâna? — 20. ti
 vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag., p. 7).

parinibbānasamaye sambuddhe dipaduttame'
 Sihabāhussāyaṃ putto Vijayo nāma khattiyo |
 Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayaṃ.
 byākāsi buddhasett̐ho: so rājā hessati khattiyo. |
 tato ānantāyi satthā Sakkaṃ devānaṃ issaraṃ:
 Laṅkādīpassa ussukkaṃ mā pamajjatha Kosiya. |
 sambuddhassa vaco sutvā devarājā Sujampati
 Uppalavaṇṇassa ācikkhī dīpaṃ ārakkhakāraṇaṃ. |
 Sakkassa vacanaṃ sutvā devaputto mahiddhiko
 25 Laṅkādīpassa ārakkhaṃ sapariso paccupaṭṭhāti. |
 tayo māse vasitvāna Vijayo Bhārukacchake
 ujjhāyetvā janakāyaṃ tam eva nāvaṃ āruhi. |
 ārohitvā sakaṃ navaṃ pilavantā 'va sāgaraṃ
 ukkhittavātavegena nadīmūlhā mahājanā |
 Laṅkādīpaṃ upāgama orohitvā thale t̐hitā,
 patit̐hitā dharanītale atijighacchitā have
 pipāsītā kilantā ca, padasāgamaṇaṃ jāyati. |
 ubhopāṇīhi jannūhi yogaṃ katvā puthūviyaṃ
 majjhe vut̐thāya t̐atvāna pāṇi passanti sobhaṇā: |
 surattaṃ paṇṇu bhūmibhāge hatthapāṇinhi makkhite,
 30 nāmadheyyaṃ tadā āsi Tambapaṇṇi tam ahū. |
 paṭhamaṃ nagaraṃ Tambapaṇṇi Laṅkādīpavaruttame,
 Vijayo tahiṃ vasanto issariyaṃ anusāsi so. |
 Vijayo Vijito ca so nāvaṃ anurakkhena ca
 Accutagāmi Upatisso paṭhamaṃ to idh' āgato. |
 ākiṇṇā naranārīhi bahū sabbe samāgatā
 tahiṃ tahiṃ disābhāge nagaraṃ māpesi khattiyo. |

22. jahitvā Z. — 25. sapariso (sapārūso G1) paccupaṭṭhāti AG1, saha-
 dayo paccubandhati N, t̐apesi Vāsudevako Z; the whole stanza is wanting
 in BG2. sapuriso paccupaṭṭhāti? — 26. ujjhāyatāni kāyaṃ tam (kāyā-
 naṃ A, kāyaṃ naṃ G2) ABG2, ujjhāyatāni kānaṃyaṃ Z, ujjhāyetvā kāyaṃ
 G1, ujjhāyetvā janakāyaṃ N. — 27. ukkhittā vāt°? — disāmūlhā
 ABG2, d'Alwis (Attanag. 8); nadimūlhā G1nZ. Comp. v. 15. — 28. have
 AZ, bhava BG, vade N. — padasāgamaṇaṃ jāyati N, °gamaṇena jāyati
 G1Z, °gamaṇaṃ na jāyayam (jānayam A) ABG2; padasāgamaṇena ca, d'Alwis.
 Dr. Bühler proposes to read: padasāgamaṇaṃ jhāyati. — 29. yogaṃ N,
 viyāgaṃ Y, viyātaṃ d'Alwis. — majjhe G1Zn, d'Alwis, pacchā ABG2. —
 nahipassanti Y, d'Alwis. — 30. surattapaṇṇu A. — makkhitaṃ ABG,
 makkhitaṃ Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B
 G2Z. nāvaṃ anurakkhena ca AG, °kkhena ca N. Anurādhanaṃ kha-
 ttena ca? comp. v. 35. — paṭhamanto idhāgato GN, °nte idhāgato A. pa-
 ṭhamaṃ te idhāgatā? — 33. bahū sattā? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato naditīre varuttame
 Vijayena māpitaṃ nagaraṃ samantāputabhedanaṃ. |
 Vijito Vijitaṃ māpesi, so Uruvelaṃ māpayi,
 Nakkhattanāmakō 'macco māpesi Anurādhapuraṃ. | 35
 Accutaḡāmi yo nāma Ujjenim tattha māpayi,
 Upatisso Upatissaṃ nagaraṃ suvibhattantarāpaṇaṃ
 iddhaṃ phītaṃ suvitthāraṃ ramaṇiyaṃ manoramaṃ. |
 Laṅkādīpavhaye ramme Tambapaṇṇinhi issaro
 Vijayo nāma nāmena paṭhamaṃ rajjaṃ akārayi. |
 āgate sattavassamhi ākiṇṇo janapado. ahū.
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 sambuddhe navame māse yakkhasenaṃ vidhamitaṃ,
 sambuddhe pañcame vasse nāgānaṃ damayī jino,
 sambuddhe atṭhame vasse samāpatti samāpayi. |
 imāni tīṇi tṭhānāni idhāgami tathāgato.
 sambuddhe pacchime vasse Vijayo idhaṃ āgato. | 40
 manussāvāsaṃ akārayi sambuddho dipaduttamo.
 anupādisesāya sambuddho nibbuto upaḍhisamkhaye. |
 parinibbutamhi sambuddhe dhammarāje pabbhaṃkare
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 dūtaṃ pāhesi Sihapuraṃ Sumittavhassa santike,
 labhaṃ āgacchata 'mheko Laṅkādīpavaruttamaṃ. |
 n' atthi koci mama' accaye imaṃ rajjānusāsako,
 niyyādemi imaṃ dīpaṃ mamaṃ kataparakkamaṃ. |
 bhānavāraṃ navamaṃ.

X.

Paṇḍusakkassāyaṃ dhītā Kaccānā nāma khattiyā
 kulavamsānurakkhanatthāya Jambudīpā idhāgatā. |
 abhisittā khattiyābhisekena Paṇḍuvāsamaḥesiyā,
 tassā saṃvāsam anvāya jāyimsu ekādasā atrajā, |
 Abhayo Tisso ca Utti ca Tisso Aselapaṇcamo

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanāmakō N,
 Nakkhattarāḍhanāma so (°nāmo so ABG2) Y. — 39. vidhamitaṃ G1N,
 vidhamsitaṃ ABG2, vimadditaṃ Z. — samāpatti? — 43. °tumeke BG2.
 — 44. mamaṃ N, mama G1, mayā ABG2Z.

X, 2. mahesiyā ZG1n, mahesi sâ A, mahesi BG2.

Vibhâto Râmo ca Sivo ca Matto Mattakalena ca,
 tesam kanitthadhîta tu Cittâ nâmâ 'ti viṣutâ,
 rañjayati jane diṭṭhe Ummâdacittâ 'ti vuccati. |
 saṅkâbhisekavassena âgami Upatissagâmake.
 5 paripunṇatimsavassâni rajjam kâresi khattiyo. |
 Amitodanassa nattâ te ahesum satta Sâkiyâ,
 Râmo Tisso Anurâdho ca Mahâli Dîghâvu Rohini
 Gâmanî sattamo tesam lokanâthassa vamsajâ. |
 Paṇḍuvâsassa atrajo Abhayo nâma khattiyo
 vîsati c' eva vassâni rajjam kâresi tâvade. |
 Dîghâvuss' atrajo dhîro Gâmanîpaṇḍito ca yo
 Paṇḍuvâsam upatthanto Cittakaññâya samvasi. |
 tassa samvâsam anvâya ajâyi Paṇḍukasavhaya,
 attânam anurakkhanto avasi Dovârikamaṇḍale. |
 bhânavâram dasamam.

XI.

Abhayassa vîsativasse Pakuṇḍassa vîsati ahû,
 sattatimsavasso jâtiyâ abhisitto Pakuṇḍako. |
 Abhayassa vîsativasse coro âsi Pakuṇḍako.
 sattarasamhi vassamhi hantvâna satta mâtule
 abhisitto rājābhisekena nagare Anurādhapure. |
 atikkante dasavassamhi satthivassam anāgate
 ṭhapesi gâmasîmâyo abhayâni gâlham kârâyi. |
 ubhato paribhuñjitvâ yakkhamânusakâni ca
 anûnâni sattati vassâni Pakuṇḍo rajjam akârâyi. |
 Pakuṇḍassa ca atrajo Muṭasîvo nâma khattiyo
 5 issaro Tambapaṇṇimhi satthi vassam akârâyi. |
 Muṭasîvassa atrajâ ath' aññe dasa bhâtukâ,
 Abhayo Tisso Nâgo ca Utti Mattâbhayena ca |

4. rañjayanti AZ, °yati NG1, °yamti BG2. rañjayanti jane diṭṭhâ?
 — 5. saṅkâbh° BGZ, Laṅkâbh° N, sakâbhisekavassena A. — 6. te is
 wanting in NG1. nattâro ahesum? — Rohano A, Rohini BCR, Rohini
 GMn. Comp. Mahāvamsa, p. 57, l. 1. — 7. vîsatim Z. — 8. upattha-
 hanto A. — 9. tassa N, vassa G1, va asso B, assâ AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsa-
 vasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsâya N. —
 3. °simâni N, °simâni G1. °simâni may be correct; comp. 14, 34. 37. 74;
 13, 6; 22, 1. — gâlha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa,
 Anulâdevî Sivalâ ca Muṭasivassa dhītarō. |
 Ajātasattu aṭṭhame vasse Vijayo idham āgato,
 Udayassa cuddasavassamhi Vijayo kâlāṃkato tadā.
 Udayassa soḷase vasse Paṇḍuvāsaṃ abhisīṇcayi. |
 Vijayassa Paṇḍuvāsassa ubhorājānam antare
 saṃvaccharam tadā āsi Tambapaṇṇi aparājikā. |
 ekavīsaṃ Nāgadāso Paṇḍuvāso tadā gato,
 Abhayam pi Nāgadāsassa ekābbhisekaṃ sīṇcayum. | 10
 ... sattaras' eva vassāni catuvīsati. |
 Candagutte cuddase ca vasse gato Pakuṇḍakasavhayo,
 Candaguttassa cuddasavasse Muṭasivam abhisīṇcayi. |
 Asokassābbhisittato sattarasavasso ahū Muṭasivo tadā gato. |
 tamhi sattarase vasse chamāse ca anāgate
 hemante dutiye māse āsāḷhīnakkhattamuttame
 abhisitto Devānampiyo Tambapaṇṇimhi issaro. |
 Chātapabbatapādāmaḥi veḷuyatṭhi tayo ahū:
 setā rajatayatṭhi ca latā kañcanasannibhā, | 15
 nīlam pītam lohitaṃ odātaṃ ca pabhassaram
 kālakaṃ hoti sassirikaṃ pupphasaṇṭhanatādisaṃ, |
 tathāpi pupphayatṭhi sā, dijayatṭhi tathete,
 dijā yatha yathāvaṇṇe evaṃ tattha catuppade. |

7. Khirena N. — Sivalā A, Sivalā BG, Silā N, Sivalī Z. Comp. 17, 76. — 8. Paṇḍuvāso abhisīṇcayi A, °saṃ abhisīṇcayi BG, °saṃ bhisīṇcayi N, Vaṇḍuvāsaṃ abhisīṇcayi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read „abhisīṇcayum“ in all these passages. — 9. saṃvaccharam Y, sabbabhūri N, sabbabhari G1. — hoti G1N, āsi Y. — ārājikā A. — 10. Nāgadāse? — ekābbhisekaṃ abhisīṇ N; ekavīse 'bhisīṇcayum A2. — vv. 11—14 [anāgate] are wanting in BG2Z. — 11. sattarase vassāni Y. — 12. Muṭasivo abhisīṇcayi (°sivātis° G1, °sivābbhis° G2) Y, Muṭasivam abhisīṇcayi N. Comp. v. 8. — 14. asāḷhānakkh°. — 15. veḷuyatṭhi? — vv. 16 [kālakaṃ]... 17 [tath' eva te] are wanting in BG2. — 17. °[ya]tṭhi sā N, yaṭṭhalatā CM, °yaṭṭhilatā R, °latṭhitā AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijā ya]tṭha yathā[vaṇṇe evaṃ] tattha catuppade] N, dijayatṭhi (°latṭhi BG1) latāvaṇṇa (°uṇṇo Z, °uṇṇe G1M2) evaṃ yaṭṭhi (latṭhi G1) catuppade Y. — The Samantapāsādikā contains the following quotation: vuttam pi c' etaṃ Dīpavaṃse:

Chātapabbatapādāmaḥi veḷuyatṭhi tayo ahu,
 setā rajatayatṭhi ca latā kañcanasannibhā,
 nīlādīyādisaṃ pupphaṃ pupphayatṭhimhi tādīsaṃ,
 sakuṇā sakuṇayatṭhimhi sarūpen' eva saṇṭhitā 'ti.

We may try to correct vv. 15—17 in some such manner:

setā rajatayatṭhi ca, latā kañcanasannibhā;
 tathāpi pupphayatṭhi sā, [tattha atimanoramam] |

- hayagajarathâ pattâ âmalakavalayamuddikâ
kakudhasadisâ nâma ete at̥ṭha tadā muttâ. |
uppanne Devânampiye tassâbhisekatejasâ
tayo maṇi âharim̐su Malayâ ca janappadâ,
tayo yat̥ṭhi Châtapâdâ, at̥ṭha muttâ samuddakâ. |
maṇiyo Malayâ jâtâ râjârahâ mahâjanâ
20 Devânampiyapuññena anto sattâham âharum̐. |
disvâna râjâ ratanam̐ mahagghañ ca mahâraham̐
asamam̐ atulam̐ ratanam̐ acchariyam̐ pi dullabham̐ |
pasannacitto giram̐ abbhudîrayi: aham̐ sujâto kulino naraggo,
sucinnakammassa me îdisam̐ phalam̐, ratanam̐ babusatasahassajâtikam̐ |
laddham̐ mama puññakammasambhavam̐.
ko me arahati ratanânam̐ abhihâram̐ sampat̥icchitum̐, |
mâtâ pitâ ca bhâtâ vâ nâtimittâ sakhâ ca me?
iti râjâ vicintento Asokam̐ khattiyam̐ sari. |
Devânampiyatisso ca Dhammâsoko narâbbhihû
25 adiṭṭhasahâyâ ubho kalyânâ dalhabhattikâ. |
at̥ṭhi me piyasahâyo Jambudîpassa issaro
Asokadhammo mahapuñño sakhâ paṇasamo mama, |
so me arahati ratanânam̐ abhihâram̐ sampat̥icchitum̐,
aham̐ pi dâtum̐ arahâmi aggam̐ sâsanam̐ dhanam̐. |
ut̥ṭhehi kattâra taramâno âdâya ratanam̐ imam̐
Jambudîpavhayam̐ gantvâ nagaram̐ Pupphanâmakam̐
aggaratanam̐ payacchehi Asokam̐ mama sahâyakam̐. |

nîlam̐ pîtam̐ lohitaṇṇam̐ odâtâṇ ca pabhassaram̐
kalakam̐ hoti sassirikam̐ pupphasaṇṭhânasâdisam̐; |
~~diṭṭhehi tathâ~~ eva sâ, [sajivâ viya dissare]
~~diṭṭha~~ yat̥ṭha yathâvaṇṇâ evam̐ tat̥ṭha catuppadâ. |

Comp. Mahāvamsa, p. 68.

18. kakudhâyaṇisâ Z, kakudhasadisâ N, kakudhâsavisâ ABG. kakudhapâkatikâ? — etâ at̥ṭha? — Between vv. 18 and 19 probably a description was given of the three kinds of maṇi (see Mahāvamsa, p. 69, l. 2). Possibly the words „maṇiyo Malayâ jâtâ“ (v. 20) belonged to this lost passage. — 22. balam̐ Y, phalam̐ N. — bahuanekeśah° N, bahuchakenasah° G1. — 23. In the collation of N, in the first hemistich the word „passatha“ is given, without any indication of the word it is intended to replace. laddham̐ mama passatha puññasambhavam̐? — 26. Jambudîpassa Y, Jambumad̐assa G1 N. — 27. sâsanam̐ dhanam̐ ABG2, sâsauakam̐ dhanam̐ Z, sâsanad̐anam̐ N, sâsanam̐ odakam̐ G1. pasâdhanam̐ dhanam̐? — 28. ut̥ṭhehi kattâra N, ut̥ṭh° sattâ G1, at̥ṭhehi mut̥ṭhehi Y. ut̥ṭhehi tâta? — payacchehi G1 N, payacchehi Y. pat̥icchehi? — mama sahâyakam̐ N, sahâyam̐ mama Y.

Mahâaritt̃ho Sâlo ca' brâhmaṇo Parantapabbato Putto Tisso
ca gaṇako

... ime caturō dūte pāhesi Devānampiyō. |
pabhassaramaṇi tayo at̃tha muttāvārāni ca
patodayat̃thittayaṇ c' etaṃ saṅkharatanam uttamam
bahuratanam parivārena pāhesi Devānampiyō. | 30
amaccanī senāpatiṃ Arit̃tham Salaṇ ca Paraṃcapabbatam
Puttam Tissagaṇakan ca hat̃the pāhesi khattiyo. |
chattāṇ cāmarasaṅkhaṇ ca veṭhanam kannabhūsanam
Gaṅgodakaṇ ca bhīṇkāram saṅkhaṇ ca sivikena ca |
nandiyāvattam vad̃dhamānam rājābhiseke pesitā
adhovimam vat̃thayugam aggaṇ ca hat̃thapuñchanam |
haricandanam mahāaggham aruṇavaṇṇamattikam
haritakaṇ āmalakam imaṃ sāsanaṃ pi pesayi: |
buddho dakkhiṇeyyāṇ' aggo, dhammo aggo virāgīnaṃ,
saṃgho ca puñṇakkhettaggo, tiṇi aggā sadevake. | 35
imaṇ cāham namassāmi uttamatt̃hāya khattiyo. |
pañca māse vasitvana te dūtā caturō janā
ādāya te paṇṇākaram Asokadhammena pesitam |
visākhamaṇe dvādasapakkhe Jambudīpā idhāgatā.
abhiṇeṇam saparivāram Asokadhammena pesitam |
dutiyaṃ abhiṇeṇam rājānam Devānampiyaṃ.
abhiṇeṇam dutiyābhiṇeṇam visākhamaṇe uposathe. |
tayo māse atikkamma jeṭṭhamāse uposathe
Mahindo sattamo hutvā Jambudīpā idhāgato. | 40

rājābhisekabhaṇḍam nit̃thitam.

bhāṇavāram ekādasamam.

29. Comp. Mahāvamsa Tikā: dijan ti Hālipabbatam nāma brāhmaṇam, amaccan ti Mallānāmakaṇ ca amaccan, gaṇakan ti Gaṇakaputtatissam nāma gaṇakaṇ cā 'ti. — 30. °ttayam cetam ABG2, °ttiyam ceva Z, sayam cā-tam G1, sayañjāta N. — bahuratanapar° A. — 31. Parantapabbatam? — hat̃the? — 32. chattam ca sūrapāmaṇḍaṇ? comp. 12, 1. 17, 88. — kannasivakam G1N, kannabhūsanam Y; kaṇṇabhūsanam? — saṅkham Y, kaṇṇam N. — 33. rājābhisekapesitā X. — dassayugam N, dukkavhagam (corr. into dukkavagam) G1, vat̃thayugam ABG2Z. vat̃thako-ṭim? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anag-gham M, ekaṃ G1N. — 36. uttamatt̃hāya ABG. After „khattiyo“, one or two lines similar to 12, 6 are wanting. — 38. vesākhamaṇe A. — 39. dutiyābhiṇeṇam? comp. 17, 87. — vesākhamaṇe! — 40. tato māsam ABG2.

XII.

Vālavijaniṃ uṇhisaṃ khaggaṃ cḥattaṃ ca pādukaṃ
 vethanaṃ sārāpāmaṅgaṃ bhīṇkāraṃ nandivattakāṃ |
 sivikaṃ saṅkhaṃ Gaṅgodakāṃ adhovimaṃ vatthakoṭiyaṃ
 suvaṇṇapātikaṭacchuṃ mahagghaṃ hatthapuñchanaṃ |
 Anotattodakāṃ kājaṃ uttamaṃ haricandanaṃ
 aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭaṃ |
 haritakāṃ āmalakāṃ mahagghaṃ amatosadhaṃ
 satṭhivāhasataṃ sālīṃ sugandhaṃ sukamāhaṭaṃ
 puñṇakammābhiniḍḍattaṃ pāhesi Asokasavhayo. |
 ahaṃ buddhaṃ ca dhammaṃ ca saṃghaṃ ca saraṇaṃ gato
 5 upāsakattaṃ desemi Sakyaputtassa sāsane. |
 imesu tīsu vatthusu uttame jinasāsane
 tvam pi cittaṃ pasādehi saraṇaṃ upehi satthuno. |
 imaṃ sambhāvanaṃ katvā Asokadhammo mahāyaso
 pāhesi Devānampiyassa; gatadūtena te sāha |
 Asokārāme pavare bahū therā mahiddhikā
 Laṅkātalānukampāya Mahindaṃ etad abravuṃ: |
 samayo Laṅkādīpamhi patitṭhāpetu sāsanaṃ,
 gacchatu tvam mahāpuñña pasāda dīpalañjakaṃ. |
 paṇḍito sutasampanno Mahindo dīpajotako
 10 saṃghassa vacanaṃ sutvā sampañcchi sahaggaṇo |
 ekaṃsaṃ cīvaraṃ katvā paggaheṭvāna añjaliṃ
 abhivādayitvā sirasā: gacchāmi dīpalañjakaṃ. |
 Mahindo nāma nāmena saṃghathero tadā ahū,
 Itṭhiyo Uttiyo thero Bhaddasālo ca Sambalo |

XII, 1—6. 'Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etam Dīpavaṃsa") in the Samantapāsādikā. — 2. Instead of „Gaṅgodakāṃ adhovimaṃ" the Samantap. reads „vaṭṭasaṃ ca adhovim". — °koṭikaṃ, the Samantap. — 5. upāsakattaṃ vedesiṃ, the Samantap. — 6. sad-dhāraṇaṃ upehisi, the Samantap. — 7. samasamaṃ N, chaṃaghaṃ (corrected into samasamaṃ) G1, sambhāvanaṃ ABG2Z. — gataṃ dūtena BGZ. — 9. gaccha tuvaṃ A. — pasāda (°dā BG) dīpalampakaṃ ABG, pasāda dīpalañjakaṃ N, Laṅkādīpaṃ pasāditaṃ Z. pasādaya dīp°? I cannot give any satisfactory explanation of the last word, which is spelt in N with ñj, in the other MSS. frequently with ñc, sometimes with ñch. In the Apadāna (Phayre MS., fol. khai) it is said of a Buddha who is going to cross the Gaṅgā: āgantvāna ca sambuddho āruhi nāvālañcakaṃ. Prof. E. Kuhn proposes to take °lañjaka as connected with sansc. lañja which the lexicographers give as a synonym of kaccha.

sāmaṇero ca Sumano chaḷabhiñṇo mahiddhiko,
ime pañca mahātherā chaḷabhiñṇā mahiddhikā
Asokārāmaṃbhā nikkhantā caramānā sahaḡgaṇā, |
anupubbena caramānā Vedissagiriyaṃ gatā.
vihāre Vedissagirimhi vasitvā yāvadicchakaṃ |
mātaraṃ anusāsetvā saraṇe sīle uposathe
paṭiṭṭhapesi saddhamme sāsane dīpavāsinaṃ. | 15
sāyaṇhe paṭisallāna Mahindathero mahāgaṇī
samayaṃ vā asaṃayaṃ vā vicintesi rahogato. |
terasamkappaṃ aññāya Sakko devānaṃ issaro
pātur ahū therasammukhe santike ajjhabhāsatha: |
kālo te hi mahāvīra Laṅkādīpapasādanaṃ,
khippaṃ gaccha varadīpaṃ anukampāya paṇinaṃ. |
Laṅkādīpavaraṃ gaccha dhammaṃ desehi paṇinaṃ,
pakāsaya catusaccaṃ satte mochehi bandhanā. |
sāsanaṃ buddhajetṭhassa Laṅkādīpamhi jotaya.
byākataṃ c' asi nāgassā bhikkhusaṃgho ca sammato, | 20
ahaṃ ca veyyāvatikaṃ Laṅkādīpassa cāgame
karomi sabbakiccāni, samaṃyo pakkamituṃ tayā. |
Sakkassa vacanaṃ sutvā Mahindo dīpajotako
bhagavatā subyākato bhikkhusaṃghena sammato |
Sakko ca maṃ samāyāci, paṭiṭṭhissāmi sāsanaṃ.
gacchāṃ' ahaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā, |
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.
tesaṃ pakāsayissāmi, gamissaṃ dīpalañjakaṃ. |
kālaññū samayaññū ca Mahindo Asokatrajo
gamaṇaṃ Laṅkātalaṃ ṇatvā āmantayi sahaḡgaṇe
Mahindo gaṇapāṃmokkaṃ samānupajjhāyake catu, | 25
sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,
channaṃ ca chaḷabhiñṇānaṃ pakāsesi mahiddhiko: |

14. Vedissagiriyaṃgatā N, Veditiyagirisamgatā G1, Cetiyagirisamgatā Y. Vedissagirikam gatā? — Cetiyagirimhi ABG, Cetiyagiri Z, Vedissagirimhi N. — 16. paṭisallīno? — 17. terasamkappaṃ N, tesam saṇik° Y, therasamkappaṃ? — 20. byākataṃ caṣi (cāsi N) nāgassa G1N, byākato Sakyasiho ca (°siho A) ABG2, byākate Sakya-ibhassa Z. byākato c' asi nāgassa? — 23. paṭiṭṭhassāmi G1. paṭiṭṭhapesāmi? — 25. „Laṅkā-talaṃ“ may be the correct reading; I should prefer, however, „kalākālaṃ“ (the right and the wrong time). — sahaḡgaṇo N, sabagaṇo BG2, sahaḡgaṇe AZ, samāgaṇe G1.

âyâma bahulaṃ ajja Laṅkādīpaṃ varuttamaṃ,
 pasādema bahū satte, paṭiṭṭhāpessāma sāsanaṃ. |
 sādhū 'ti te paṭissutvā sabbe attamanā ahū:
 gacchāma bhante samayo nage Missakanāmake,
 rājā ca so nikkhamati katvāna migavaṃ purā. |
 Sakko tuṭṭho vāsavindo Mahindatherassa santike
 paṭisallānagatassa idaṃ vacanaṃ abravi: |
 mārīsa tvam pi bhagavatā subyākato: anāgatamaddhāne
 Mahindo bhikkhu dīpaṃ pasādayissati, vitthārikaṃ kari-
 ssati jinasāsanaṃ, anupavattissati dhammacakkaṃ, satte
 mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujaṇa-
 tāya paṭipajjissati bahujaṇasukhāya lokānukampāya atth-
 30 āya hitāya sukhāya devamanussānaṃ ti. |
 evaṃ ca pana bhagavatā niddiṭṭho idāni etarahi tnerena ca
 āṇatto bhikkhūhi ca dīpapasādanāya. kālo mahāvīra dī-
 paṃ pasādetuṃ, samayo mahāvīra dīpaṃ pasādetuṃ,
 tuyh' eso vāro anuppatto, vāhassu etaṃ bhāraṃ, pasādehi
 Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanaṃ. ahaṃ tava
 sisso pubbutthāyī paṭṭhacaro veyyāvaccakaro homīti. |
 bhagavato satthuno vacanaṃ sampaticchitvā Tambapaṇṇiṃ
 tāressāmi ālokaṃ ca dassessāmi, jinatejaṃ sammā vaḍḍhi-
 ssami. aññānabhavatimirapaṭalapihitapaṭikujjitā issāma-
 ccheraparetadandhaduddhammavipallāsānuggatā kummag-
 gapaṭipanna vipathe pakkhantā tantā kulakajātā gulāguṇ-
 ṭhikajātā muñjababbajabhūtā aññānabhavatimiraavijjan-
 dhakārā nīvaraṇakilesasakalabbūtā mahātimiraavijjandha-
 kārena āvutaophuṭapihitapaṭicchannapariyonaddhā Tam-
 bapaṇṇi. |

27. 'lahuṃ ABG2, balaṃ Z, bahulaṃ G1N. — 28. nagaṃ °makaṃ ABG2. — 30. Mahindo nāma bhikkhu A. Comp. the following pas-
 sage which occurs identical both in the Samantapās. and in the Thūpa-
 vāṇsa: „sammāsambuddhena ca tumhe byākatā anāgate Mahindo nāma bhi-
 kkhū Tambapaṇṇidīpaṃ pasādessatīti“. — anuppavattessati? — phale
 ABG2. — 31. paṭṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-
 nart. — homīti N, niddiṭṭhaṃ A, niddiṭṭhiṃ B, niṭṭhiṭṭhiṃ G, niccaṃ Z. —
 32. tāressāmi AZ, tāressāmi BG, tarissāmi N. — sambhāyissāmi N, sammā
 vaḍḍhissāmi ABG2, sammā vāyissāmi G1, vaḍḍhissāmi Z. sammā vaḍḍhe-
 ssāmi? — °paretā dandha°? — °paṭipanna°? — Comp. Grimblot,
 Sept. S., p. 245. — °kilesajalabh° A, °kilesajalabh° BG2, °kilesasalabh° G1,
 °kilesasalilabh° Z, kilesasakalabh° N. kilesasakalābhībūtā? — °ophuṭa°
 N, °omuka° A, °omukka° BG2, °omuta° G1Z.

avijjandhakâraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi
kevalaṃ Tambapaṇṇiṃ jinasāsanān ti. evaṃ ussāhito ca
pana vāsavindena devarājena evaṃvācasimkena utthāya
paṭisallānā viriyapāramippatto apalokayi bhikkhusaṃ-
ghan ti. |

gacchāma mayaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā,
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.

tesaṃ santappayissāma gacchāma dīpalañjakaṇ ti. |

Vedissagiriye ramme vasitvā tiṃsa rattiyo:

kālaṃ ca gamaṇaṃ dāni, gacchāma dīpaṃ uttamaṃ. | 35

palinā Jambudīpaṭo haṃsarājā va ambare,

evaṃ uppatitā therā nipatiṃsu naguttame. |

purato purasetthassa pabbate meghasannibhe
patitthahiṃsu Missakakūṭamhi haṃsā va nagamuddhani. |

Mahindo nāma nāmena saṃghatthero tadā ahū,

Itthiyo Uttiyo thero Bhaddasālo ca Sambalo |

sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,

sabbe mahiddhikā ete Tambapaṇṇipasādakā. |

tattha uppatito thero haṃsarājā va ambare

purato purasetthassa pabbate meghasannibhe | 40

patitthito Missakakūṭamhi haṃsā va nagamuddhani.

tasmiṃ ca samaye rājā Tambapaṇṇimhi issaro |

Devānampiyatisso so Muṭasīvassa atrajo.

Asoko abhisitto ca vassaṃ aṭṭhārasaṃ ahū, |

Tissassa ca abhisitte sattamāse anūnake

Mahindo dvādasavasso Jambudīpā idhāgato. |

gimhāne pacchime māse jetthamāse uposathe anurādha-
jetthanakkhatte

Mahindo gaṇapāmokkho Missakagirim āgato. |

migavaṃ nikkhami rājā, Missakagirim upāgami.

devo gokaṇṇarūpena rājānaṃ abhidassayi. | 45

33. jotayissāmi is wanting in Y. — ālokaṃ dassayissāmi kevalaṃ Tambapaṇṇiṃ, jotayissāmi jinasāsanān ti? — °vācayitena A, °vācayintena BG2. evaṃvācakena? — 34. tesaṃ pakāsayissāma? (comp. v. 24.) — 35. Cetiyaḡiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.: kālo ca gamaṇassā 'ti. I believe that we ought to adopt this reading in the Dīpavaṃsa also. — 36. patitā AG2, patinā B, paṭinā G1, palinā N, Samantap.; idañ vatvā mahāvīro uggamchi Z. palinā? — 40. uppatitā therā? — 41. patitthitā? — 44. gimhānaṃ GN, °na B, °ne AZ. — °girim āgato ABG2, °girim uggato N, °gripabbato G1, °gripabbate Z.

disvâna râjâ gokaññaṃ tararûpo 'va pakkami,
 pitthito anugacchanto pâvisi pabbatantaram. |
 tatth' eva antaradhâyi yakkho therassa sammukhâ,
 nisinnam theram adakkhi, bhîto râjâ ahû tadâ. |
 mamaṃ yeva passatu râjâ eko ekaṃ, na bhâyeti,
 samâgate balakâye atho passatu bhikkhunam. |
 tatth' addasaṃ khattiyabhûmipâlam paduttharûpaṃ miga-
 vañ carantaṃ,

nâmena taṃ âlapi khattiyassa: âgaccha Tissâ 'ti tadâ avoca. |
 ko 'yaṃ kâsâvavasano muṇḍo saṃghâtipâruto
 50 eko adutiyo vâcam bhâsati maṃ amânuṣiṃ? |
 samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhûmi-
 pâla.

samaṇâ mayam mahârâja dhammarâjassa sâvakâ
 tam eva anukampâya Jambudîpâ idhâgatâ. |
 âvudham nikkhipitvâna ekamantaṃ upâvisi,
 nisajja râjâ sammodi bahuṃ atthûpasamhitam. |
 sutvâ therassa vacanaṃ nikkhipitvâna âvudham
 tato theram upagantvâ sammoditvâ ca pâvisi. |
 amaccabalakâyo ca anupubbaṃ samâgatâ
 parivâretvâna atthamsu cattârîsa sahasiyo. |
 disvâ nisinnatherânaṃ balakâye samâgate:
 55 aṇṇe atthi bahû bhikkhû sammâsambuddhasâvakâ? |
 tevijjâ iddhipattâ ca cetopariyakôvidâ
 khînâsavâ arahanto bahû buddhassa sâvakâ. |
 ambopamena jânitvâ paṇḍit' âyaṃ arindamo
 desesi tattha suttantaṃ hatthipadam anuttaram. |
 sutvâna taṃ dhammavaram saddhâjâto va buddhimâ
 cattârîsasahasâni saraṇaṃ te upâgamuṃ. |
 tato attâmano râjâ tuṭṭhahattho pamodito
 âmantayi bhikkhusaṃghaṃ: gacchâma nagaraṃ puram. |

46. tararûpo N, tadarûpo G1, tathârûpo Y. — 49. addasa A. — du-
 tthar° ABG, padutthar° Zn. — 51. The first line (samaṇo — bhûmipâla)
 is given in AG1N only, the second (samaṇâ — sâvakâ) in ABG2Z; in A
 in which both lines are given *manu prima*, the first is included in brackets.
 I believe, that both are written by the author of the *Dîpavaṃsa*; see the
 Introduction, p. 6. — °lokiyaṃ? — pucchasi N, passasi A, pacchasi G1. —
 53. sammoditvâna Y, °tvâ ca N. — c' upâvisi! — 59. 60. Probably we
 ought to transpose these two verses.

Devānavhaya^rājānaṃ subbatāṃ sabalavāhanāṃ
 paṇḍitaṃ buddhisampannaṃ khippaṃ eva pasādayi. | 60
 sutvāna rañño vacanaṃ Mahindo etad abravi:
 gacchasi tvaṃ mahārāja, vasissāma mayaṃ idha. |
 uyyojetvāna rājānaṃ Mahindo dīpajotako
 āmantayi bhikkhusaṃghaṃ: pabbājessāma Bhaṇḍukaṃ. |
 therassa vacanaṃ sutvā sabbe turitamānasā
 gāmasīmaṃ vicinitvā pabbājetvāna Bhaṇḍukaṃ,
 upasampadañ ca tatth' eva arahattañ ca pāpuṇi. |
 girimuddhani t̥hito therō sārathīṃ ajjhabbhāsatha:
 alaṃ yaṇaṃ na kappati paṭikkhittaṃ tathāgataṃ. |
 uyyojetvāna sārathīṃ therō vasī mahiddhiko
 gagane haṃsarājā va pakkamimsu vehāyasā,
 orohetvāna gaganā paṭhaviyaṃ patit̥thitā. | 65
 nivāsanaṃ nivāsente pārupite ca cīvaraṃ
 disvāna sārathi tuṭṭho rājānañ ca pavedayi. |
 pesetvā sārathīṃ rājā amacce ajjhabbhāsatha:
 maṇḍapaṃ paṭiyādetha antonivesane pure. |
 kumārā kumāriyo ca itthāgārañ ca deviyo
 dassanaṃ abhikañkhantā there passantu āgate. |
 sutvāna rañño vacanaṃ amaccā kulajātikā
 antonivesanaṃ majjhe akamsu dussamaṇḍapaṃ. |
 vitānañ chāditaṃ vatthaṃ suddhaṃ setaṃ sunimmalaṃ
 dhajasañkhaparivāraṃ setavattthehi 'laṃkatam, | 70
 vikiṇṇavālukaṃ setā setapupphasusanthatā
 alaṃkatamaṇḍapā setā himagabbhasamūpamā. |
 sabbasethehi vattthehi alaṃkāretvāna maṇḍapaṃ
 abbhantaraṃ samaṃ katvā rājānaṃ paṭivedayaṃ: |
 parinit̥thitaṃ mahārāja maṇḍapaṃ sukaṭaṃ subhaṃ,
 āsanaṃ deva jānāhi pabbajitānulomikaṃ. |
 taṃkhaṇe sārathi rañño anuppatto paveditum:

60. Devānavhaya^rājānaṃ (°vharāj° M) Y, Devānampiyarājānaṃ N. —

61. gacchāhi? — 64. tathāgate? With regard to the grammatical construction comp. 14, 22. 62. — 65. therā v° mahiddhikā? — ārohitvāna Z, ārohetvāna ABG, orohetvāna N. orohitvāna? — 66. [pārupi]te N, pārupitaṃ Z, °pitaṃ A, phārupitaṃ B, phārupitaṃ G. pārupante? — 69. kulapubbajā G1, kulapabbajā N. — antonivesane majjhe Y. — 71. alaṃkatamaṇḍapā seems to be corrupted; only one maṇḍapa was constructed (see also Mahāvamsa, p. 82, l. 2). °maṇḍapaṃ setaṃ °maṃ? — 72. abhuttaraṃ N, abbhuntara G1. — 74. pavedayi (°yi A, yim B) ABG2.

- yânaṃ deva na kappati bhikkhusamghassa nisīdituṃ. |
 ayaṃ acchariyaṃ deva sabbe therā mahiddhikā
 75 paṭhamam maṃ uyyojetvā pacchā hutvā pur' āgatā. |
 uccāsayanamahāsayanam bhikkhūnaṃ na ca kappati,
 bhummattharaṇaṃ jānātha te therā āgacchanti. |
 sārathissa vaco sutvā rājāpi tuṭṭhamānaso
 paccuggantvāna therānaṃ abhivādetvā sammodayi. |
 pattam gahetvā therānaṃ saha therehi khattiyo
 pūjento gandhamālehi rājadvāram upāgami. |
 raṇṇo antepuram thero pavisetvāna maṇḍapaṃ
 addasa santhataṃ bhūmiṃ āsanam dussavāritam. |
 nisīdīmsu yathāpaṇṇatte āsane dussavārite,
 80 nisinne udakam datvā yāguṃ datvāna khajjakam |
 paṇitam bhojanam raṇṇo sahatthā sampavārayi
 bhuttāvibhojanam theram onītapattapāṇinam |
 āmantayi Anulādeviṃ saha antoghare jane:
 okāsaṃ jānātha devi, kālo te payirupāsituṃ. |
 therānaṃ abhivādetvā pūjetvā yāvadicchakam
 Anulā nāma mahesī kaṇṇāpañcasatāvātā |
 upasaṃkamitvā therānaṃ abhivādetvā upāvisi.
 tesam dhammam adesesi petavatthum bhayānakam |
 vimānam saccasamyuttam pakāsesi mahāgaṇi.
 85 sutvāna tam dhammavaram saddhājātā vibuddhimā |
 Anulā mahesī sahakaṇṇāpañcasatā tadā
 sotāpattiphale 'tthamsu, paṭhamābhīsamayo ahū. |
 bhānavāram dvādasamam.

74. °samghena N, °samghe G1. — 75. aho acchariyaṃ? — 76. āgacchanti Y (āgacchante G1), agacchante N. — 79. pavisetvāna! — āsane dussacāruke ABG2, āsanam (āsana G1) dussavāritam G1N, āsanam dussalamkatam Z. ās° dussacchāditaṃ? — 80. yathābuddham santhate dussapiṭhake A, yathāpaṇṇatte āsane dussavārite (dussavārite G1, dussasanthate BG2, dussapasārite Z) BGNZ. dussacchādite? — 81. rājā sahatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dipavaṃsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Aṭṭhakathā of which this is a metrical paraphrase, has been rendered thus in the Samantap.: „rājā there paṇitena kbādaniyena bhojaniyena sahatthā santappetvā sampavāretvā Anulādevipamukhāni pañca itthisatāni therānaṃ abhivādanam pūjāsakkāraṃ ca karontū 'ti pakkosāpetvā ekamantaṃ nisīdi.“ — 83. This stanza is wanting in BG2. — °vatā AG1, ca tā ZN. — 84. tāsam? — 85. vibuddhimā N, bhibuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

XIII.

Adiṭṭhapubbā gaṇā sabbe janakāyā samāgatā
 rājanivesanadvāre mahāsadd' ānusāvayum. |
 sutvā rājā mahāsaddam upayuttamakampuram:
 kimatthāya puthū sabbe mahāsenā samāgatā? |
 ayam deva mahāsenā saṃghadassanam āgatā,
 dassanam alabhamānā mahāsaddam akamsu te. |
 antepuram susambādham janakāyā patitṭhitum,
 hatthisālam asambādham, theram passantu te janā. |
 bhuttāvi anumodetvā utṭhahitvāna āsanā
 rājagharā nikkhamitvā hatthisālam upāgami. |
 hatthisālamhi pallaṅkam paññāpesum mahārahamaṃ,
 nisīdi pallaṅkavare Mahindo dīpajotako. |
 nisinna pallaṅkavare Mahindo gaṇapumgavo
 kathesi tattha suttantaṃ devadūtaṃ varuttamaṃ. |
 sutvāna devadūtaṃ taṃ pubbakammaṃ sudāruṇaṃ
 bhītā saṃvegamaṃ āpādum nirayabhayatajjitā. |
 nātvā bhayaṭṭite satte catusaccaṃ pakāsayi.
 pariyosāne saḥassānaṃ dutiyābhisamayo ahū. |
 hatthisālamhā nikkhamma mahājanaparakkhatto
 tosayanto bahū satte buddho Rājagahe yathā. |
 nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā
 Mahānandavanamaṃ nāma uyyānaṃ dakkhiṇā pure, |
 rājuyyānamhi pallaṅkam paññāpesum mahārahamaṃ,
 tattha therō nisīditvā kathesi dhammam uttamaṃ. |
 kathesi tattha suttantaṃ bālapaṇḍitaṃ uttamaṃ,
 tattha paṇasahassānaṃ dhammābhisamayo ahū. |
 mahāsamaḡamo āsi uyyāne Nandane tadā,
 kulagharāṇi kumārī ca kulasuṇhā kulaputtiyo |

5

10

XIII, 1. gaṇā N, -vanā G2, te Y. — 2. upasamkamma tepitaṃ A, upasamkamma taṃ janam Z, upasamkamma kāritaṃ B, upayamkamma kāritaṃ G2, upayuttam akampuram N, upayuttaṃkaṃ mayam G1. I refrain from offering any conjecture. — 7. nisinna AB. — 8. bhītā saṃvegamaṃ āpādum N, bhītā saṃtemāpārum G1, bhitim sattā (satte Z) pāpuniṃsu Y. — 10. °sālāya Y, °sālāma G1, °sālāmhā N. — 11. dakkhiṇadvāro A1, °rā A2BG2, °re G1Zn. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānandavanamaṃ BGN, °nandanavanamaṃ AZ. — dakkhiṇā pure N, dakkhine pure ABG2, dakkhiṇam puram G1Z. dakkhiṇā (°ṇam?) purā?

- saṃgharitā tadā hutvā therāṃ dassanam āgatā.
 15 tehi saddhiṃ sammodento sâyaṇhasamayo abhû. |
 idh' eva therā vasantu uyyāne Mahānandane,
 atisāyaṃ gamiyantā ito dūre giribbaje. |
 accāsannañ ca gāmantaṃ vippakiṇṇamahājanam,
 rattiṃ saddo mahā hoti, Sakkasālūpamaṃ imaṃ
 paṭisallānasārappaṃ alaṃ gacchāma pabbataṃ. |
 Mahāmeghavanam nāma uyyānam vivittaṃ mama
 gamanāgamanasampannaṃ nātidūre na santike, |
 atthikānaṃ maṇussānaṃ abhikkamanasukhāgamaṃ,
 appakiṇṇam divā saddena, rattiṃ saddo na jāyati, |
 paṭisallānasārappaṃ pabbajitānulomikaṃ
 20 dassanachâyâsampannaṃ pupphaphaladharaṃ subham |
 vatiyā supariṃkhattaṃ dvāraṭṭhālasugopitaṃ,
 rājadvāraṃ suvivhattaṃ uyyāne me manorame, |
 suvivhattā pokkharāṇi saṃchannaṃ padumuppalaṃ
 sītūdaṃ supatitthaṃ sādupupphabhiṃgandhiyaṃ. |
 evaṃ rammaṃ mam' uyyānaṃ sahasaṃghassa phāsukaṃ,
 āvasatu taṃ thero, mam' atthaṃ anukampatu. |
 sutvāna rañño vacanaṃ Mahindo thero saḥaggaṇo
 amaccasaṃghaparibbūho agamā Meghavanam tadā. |
 āyācito narindeṇa Mahindathero mahāgaṇi
 Mahāmeghavanuyyānaṃ pāvīsi yuttajātikaṃ,
 25 uyyāne rājavatthumhi avasi thero mahāgaṇi. |
 dutiye puna divase rājā therāṇ' upāgami
 abhivādetvā sirasā rājā therānaṃ abravī: |
 kacci te sukhaṃ sayittha, phāsuvāso tuyhaṃ idha?
 vivittaṃ utusampannaṃ maṇussarāhaseyyakaṃ |
 paṭisallānasārappaṃ sappāyañ ca senāsanaṃ.
 tato attamaṇo rājā haṭṭho saṃviggamānaso |
 añjalīṃ paggaḥetvāna idaṃ vacanaṃ abravī,
 sovaṇṇabhiṅkāraṃ gaḥetvā onojesi mahāpati: |

15. saṃgharitā N, saṃghariva (°riva M) Y. saṃghaṭitā? — tāhi saddhiṃ sammodento? — 16. gamiyantā BG, gamayantā A, gamiyantā Zn. Samantap.: „akālo bhante idāni tattha gantun.“ I conjecture „agamaniyam“. — 19. appākiṇṇam BG. — 22. sādupupphabhiṃgandhiyaṃ N, sādusuppagandhiyaṃ G1, sādhu- (sādhuka- Z) suppagandhiyaṃ Y. sādupupphābhigandhitam? — 23. āvasatu N, āsevatu BGZ, āsavetu A. — 25. yuttajātikaṃ (suttaj° G1) Y, suddhajātikaṃ N. — 26. kacci vo? — 29. We ought to transpose the two hemistichs.

im âham bhante uyyânam Mahâmeghavanam subham
câtuddisassa samghassa dadâmi, paṭigaṇhatha. | 30
narindavacanam sutvâ Mahindo dîpajotako
paṭiggahehi uyyânam samghârâmassa kâraṇâ. |
dadantam paṭigaṇhantassa Mahâmeghavanam tadâ
kampittha paṭhavî tattha nânâgajjitakampanam. |
patitṭhapesi samghassa narindo Tissasavhayo,
Mahâmeghavanuyyânam Tissârâmam akamsu tam. |
patitṭhapesi samghassa paṭhamam Devânampiyo
Mahâmeghavanam nâma ârâmam sâsanâraham. |
tatthâpi paṭhavî kampi abbhutam lomahamsanam. | 35
lomahatṭhâ janâ sabbe there pucchittha sarâjîkâ. |
imam paṭhamam vihâram Laṅkâdîpe varuttame,
sâsanârûhanatâya paṭhamam paṭhavikampanam. |
disvâ acchariyam sabbe abbhutam lomahamsanam
celukkhepam pavattiṃsu, n' atthi îdisakam pure. |
tato attamano râjâ vedajâto katañjali
upanâmesi bahum puppham Mahindam dîpajotakam. |
puppham therô gahetvâna ekokâse pamuñcayi,
tatthâpi paṭhavî kampi dutiyam paṭhavikampanam. |
idam pi acchariyam disvâ râjasenâ saratṭhakâ
ukkuṭṭhisaddam pavattiṃsu dutiyam paṭhavikampanam. | 40
bhiyyo cittam pasâdetvâ râjâpi tuṭṭhamânaso:
mama kaṅkham vitârehi dutiyam paṭhavikampanam. |
samghakammam karissanti akupparam sâsanâraham,
idh' okâse mahârâja mâlakan tam bhavissati. |
bhiyyo attamano râjâ puppham theram abhîhari,
thero puppham gahetvâna aparokâse pamuñcayi.
tatthâpi paṭhavî kampi tatiyam paṭhavikampanam. |
kimatthâya mahâvîra tatiyam paṭhavikampanam?
sabbe kaṅkhâ vihârehi akkhâhi kusalo tuvam. |
jantâgharapokkharanî idh' okâse bhavissati,
bhikkhû jantâgharam ettha paripûrissanti sabbadâ. | 45

32. paṭigaṇhante (pat° A) ABG2. — 36. sâsanârûhanatâya N, sâsanar-
AG, sâsanârûhatâya B, sâsanârûhanâtâya Z. sâsanâssârûlhatâya? —
40. pi is wanting in Y. — 41. vihârehi ABG, vindehi Z. — 44. AZ omit
sabbe-tuvam. — vitârehi? — 45. paripûrissanti N, paripûriyavanti ABG,
paripûrayanti Z.

ulāraṃ pītipāmojjaṃ janetvā Devānampiyo
 upanāmesi therassa jātipupphaṃ suphullitaṃ, |
 therō ca pupphaṃ ādāya aparokāse pamuñcayī,
 tatthāpi paṭhavī kampi catutthaṃ paṭhavikampanaṃ. |
 idaṃ acchariyaṃ disvā mahājanā samāgatā
 añjaliṃ paggaḥetvāna namassanti mahiddhikaṃ. |
 tato attamano rājā tutṭho pucchi anantaram:
 kimatthāya mahāvīra catutthaṃ paṭhavikampanaṃ? |
 Sakyaputto mahāvīro assatthadumasantike
 sabbadhammaṃ paṭibujji buddho āsi anuttaro,
 50 so dumo idhaṃ okāse paṭiṭṭhissaṃ diputtame. |
 sutvā attamano rājā tutṭho saṃviggamānaso
 upanāmesi therassa jātipupphaṃ varuttamaṃ. |
 therō ca pupphaṃ ādāya bhūmibhāge pamuñcayī,
 tatthāpi paṭhavī kampi pañcamamaṃ paṭhavikampanaṃ. |
 taṃ pi acchariyaṃ disvā rājāsenā saratṭhakā
 ukkuttṭhisaddaṃ pavattimsu, celukkhepaṃ pavattitha.
 kimatthāya mahāpañña pañcamamaṃ paṭhavikampanaṃ?
 etaṃ atthaṃ pavakkhāhi tava chandavasānugā. |
 anvaddhamāsaṃ pātimokkhaṃ uddisissanti te tadā,
 55 uposathagharaṃ nāma idh' okāse bhavissati. |
 aparaṃ pi ca okāse theramaṃ pupphavaraṃ adā,
 therō ca pupphaṃ ādāya tamokāse pamuñcayī.
 tatthāpi paṭhavī kampi chaṭṭhaṃ paṭhavikampanaṃ. |
 idaṃ pi acchariyaṃ disvā mahājanā samāgatā
 aññamaññaṃ pamodanti vihāro hissati idha. |
 bhiyyo cittaṃ pasādetvā rājā therānaṃ abravi:
 kimatthāya mahāpañña chaṭṭhaṃ paṭhavikampanaṃ? |
 yāvataṃ saṃghikā lābhaṃ bhikkhusaṃghā samāgatā
 idh' okāse mahārāja labhissanti anāgate. |

50. paṭibujji N, paṭicchi G1, paṭivijji Y. — idhaṃ okāse paṭiṭṭhi-
 ssanti (°ssanti G2) uttamo ABG2, i° o° paṭiṭṭhissaṃ diputtame G1N, idha
 hessati Z. i° o° paṭiṭṭhissati diputtame (comp. Mah., p. 86, l. 11)? —
 53. rājāsenā! — °ukkhepe pavattitha ABG, [°ukkhepaṃ pava]ttitha N,
 °ukkhepa (°paṃ M) pavattayam Z. — 54. etaṃ atthaṃ mam' akkhāhi?
 — °ānugam ABG2, °ānugā G1Zn. — 57. aññamaññaṃ kamkhanti vihāre-
 hirājeti idha ABG2, aññamaññaṃ pamodanti vihāro hissati (hiraññati G1)
 idha G1N; in Z the hemistich is wanting. aññamaññaṃ pamodenti
 vihāro hessati idha? — 59. lābhā?

sutvâ therassa vacanam râjâpi tutthamânaso
 upanâmesi therassa râjâ puppham varuttamam, | 60
 thero ca puppham âdâya aparokâse pamuñcayi,
 tatthâpi paṭhavi kampi sattamam paṭhavikampanam. |
 disvâ acchariyam sabbe râjasenâ saraṭṭhakâ
 celukkhepam pavattiṃsu kampite dharaṇītale. |
 kimatthâya mahâpañña sattamam paṭhavikampanam?
 byâkarohi mahâpañña, gaṇam kaṅkhâ vitâratha. |
 yâvatâ imasiniṃ vihâre âvasanti supesalâ
 bhattaggaṃ bhojanasâlam idh' okâse bhavissati. |
 bhânavâram terasamam.

XIV.

Therassa vacanam sutvâ râjâ bhiyyo pasidati,
 aladdhâ campakam puppham therassa abhihârâyi. |
 thero campakapupphâni pamuñcittha mahītale,
 tatthâpi paṭhavi kampi aṭṭhamam paṭhavikampanam. |
 imam acchariyam disvâ râjasenâ saraṭṭhakâ
 ukkuṭṭhisaddam pavattiṃsu, celukkhepam pavattittha. |
 kimatthâya mahāvīra aṭṭhamam paṭhavikampanam?
 byâkarohi mahâpañña, suṇoma tava bhāsato. |
 tathâgatassa dhâtuyo aṭṭha doṇâ sârīrikâ,
 ekaṃ doṇam mahârāja âharitvâ mahiddhikâ | 5
 idh' okâse niharitvâ thūpaṃ kâhanti sobhanam
 samvegajananatṭhânam bahujanapasâdanam. |
 samâgatâ janâ sabbe râjasenâ saraṭṭhakâ
 ukkuṭṭhisaddam pavattiṃsu mahâpaṭhavikampane. |
 Tissârâme vasitvâna vitivattâya rattiya
 nivâsanam nivâsetvâ pârupetvâna cīvaram |
 tato pattaṃ gahetvâna pâvisi nagaram puram.
 piṇḍacâram caramāno râjadvâram upâgami. |
 pâvisi nivesanam rañño, nisīditvâna âsane

63. gaṇi BG, gaṇi A, gaṇam N, jana° Z. — viharatha ABG, vitâratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggarāmo bhavissati. — 6. niharitvâ BG, niharitvâ N, nidahitvâ AZ. — kârenti Y. — vv. 7. 8' are wanting in Y. — 8. pârupitvâna?

- 10 bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā |
 bhuttāvi anumodetvā nikkhamitvā nivesanā
 nagaramhā dakkhiṇadvārā uyyāne Nandane tadā |
 kathesi tattha suttantam aggikkhandham varuttamam.
 tattha pāṇasahassānam dhammābhisamayo ahū. |
 desayitvāna saddhammam uddharitvāna pāṇinam
 utthāya āsanā thero Tissārāme punāyasi. |
 tattha rattim vasitvāna vītivattāya rattiyā
 nivāsanam nivāsetvā pārūpitvāna cīvaram |
 tato pattam gahetvāna pāvīsi nagaram puram.
 15 piṇḍacāram caramāno rājadvāram upāgami. |
 pāvīsi nivesanam rañño, nisīditvāna āsane
 bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā |
 bhuttāvi anumoditvā nikkhami nagarā purā.
 divāvihāram karitvā Nandanuyyānamuttame |
 kathesi tattha suttantam āsivisūpamam subham.
 pariyoṣāne saḥassānam pañcamābhisamayo ahū. |
 desayitvāna saddhammam bodhayitvāna pāṇinam
 āsanā vuṭṭahitvāna Tissārāmam upāgami. |
 bhiyyo rājā pasanno 'si aṭṭhamam paṭhavikampane.
 20 haṭṭho udaggo sumano rājā therānam abravī: |
 paṭiṭṭhito vihāro ca saṃghārāmam mahāraham
 abhiññāpādakam bhante mahāpaṭhavikampane. |
 na kho rājā ettāvatā saṃghārāmo paṭiṭṭhito.
 sīmāsammannanam nāma anuññātam tathāgato. |
 samānasamvāsakasīmam avippavāsam ticīvaram
 aṭṭhahi sīmānimittehi kittayitvā samantato |
 kammavācāya sāventi saṃghā sabbe samāgatā,
 evam baddhāni sīmāni ekāvāso 'ti vuccati;
 vihāram thāvaram hoti ārāmo suppatitṭhito. |

17. anumodetvā! — karitvā N, katvāna Y. — 18. saccābhisamayo N. — 20. aṭṭhamam AG1, paṭhamam N, aṭṭhame BZ. aṭṭhahi paṭh°? aṭṭhapath°? — 21. abhiññāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahāt enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññātam AG1N, aññātam Z, anuññāto B, anuññatā G2. — tathāgato G1 See 12, 64. — 24. kammavācam A. kammavācāyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena rājāpi etad abruvi.

mama putta ca dārâ ca sâmaccâ saparijjanâ
 sabbe upāsakâ tuyhaṃ pāṇena sarapaṃ gatâ. | 25
 yâcāmi taṃ mahāvīra, karoṃhi vacanaṃ mama,
 aṇṇosīmamhi okāse āvasantu mahājanā; |
 mettâkaruṇâparetāya sadārakkho bhavissati.
 pariccêgaṃ ca janeti rājâ tuyhaṃ yadicchakaṃ, |
 saṃgho katapariccêgo sīmaṃ samannayissati.
 Mahâpadumo Kuṇjaro ca ubho nāgâ sumanṅgalâ |
 sovaṇṇanaṅgale yuttâ paṭhamam Kottṭhamâlake,
 caturaṅginî mahâsenâ saha therehi khattiyo |
 suvaṇṇanaṅgalasītaṃ dassayanto arindamo,
 samalaṃkataṃ puṇṇaghaṭaṃ nânârāgaṃ dhajaṃ subhaṃ | 30
 nânâpupphadhajâkiṇṇam torapaṃ ca mahâlaṃghiyâ,
 bahucandijalamâlâ, suvaṇṇanaṅgale kasi. |
 mahājanapasâdâya saha therehi khattiyo
 nagaram padakkhiṇam katvâ nadâtiram upâgami. |
 mahâsīmapariccêgâ sītâ suvaṇṇanaṅgale
 yaṃ yaṃ paṭhaviyaṃ yattha agamâ Kottṭhamâlakaṃ. |
 sīmaṃ sīmena ghaṭite mahājanasamâgame
 akampi paṭhavî tattha paṭhamam paṭhavikampanam. |
 disvâ acchariyaṃ sabbe rājasenâ saratṭhakâ
 aṇṇamaṇṇaṃ pamodipsu: sīmārāmo bhavissati. | 35

27. °paretâ Z. mettâkaruṇâparittâya? — sadārakkho AG1N, °kkhâ BG2Z. — janesi C. — rājâ ABG2R2, rājâ G1Zn. — Mahinda asks the king to point out what direction the boundary line should take (see Mahāvamsa, p. 98, l. 5). This does not imply an act of liberality (pariccêga) on the part of the king, for the ground included by the boundary line does not become *locus sacer*. Now we see that the MSS. have confounded at vv. 33. 36 the words „pariccêga“ and „pariccheda“. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṃ ca janâhi rājâ tuyhaṃ yadicchakaṃ, saṃgho kate paricchede .. — 29. caturaṅginîmahâseno? (see Mahāv., p. 99, ll. 1. 2.) — 30. samalaṃkataṃ N, sumalaṃgha G1, sumâlagghi (°ggi MR) Y. — 31. mahâlaṃghiyâ BGZn, mahagghiyaṃ A. mâlagghiyaṃ? — bahucandijalamâlâ BGZn, bahuṃ ca dipamâlâsu A. bahuṃ ca dipam jalamânam (comp. 6, 75)? — 32. mahājanam pasâdâya N, mahājana pasâdiya G1, mahājanâpasâdâya Z. — 33. mahâsīmaparittogâ ABG2, °pariccheda Z, °pariccêgo N, °pariccêgâ G1. — sītā N, sītā G1. I propose to correct this stanza thus:

mahâsīmaparicchedaṃ sītā suvaṇṇanaṅgale
 kasaṃ paṭhaviyaṃ yattha agamâ Kottṭhamâlakaṃ. —

34. sīmaṃ sīmena (°me G1) G1N, sīmāya sīmaṃ Y. — mahājane (°naṃ G1, °na Z) samâgate Y, [mahājanasamâga]mo N.

yâvatâ sîmaparicchede nimittam bandhimsu mâlake
 paṭivedesi therânam Devânampiyaissaro. |
 katvâ kattabbakiccâni sîmassa mâlakassa ca
 vihâram thâvarattâya bhikkhusamghassa phâsukam |
 mamañ ca anukampâya thero sîmâni bandhatu.
 sutvâna rañño vacanam Mahindo dîpajotako |
 âmantayi bhikkhusamgham: sîmam bandhâma bhikkhavo.
 nakkhatte uttarâsâlhe sabbe samghâ samâgatâ, |
 patiṭṭhapetvâ mâlakam samânasamvâsakanî nâma sîmam ban-
 dhittha caḅkkhumâ.

- 40 vihâram thâvaram katvâ Tissârânam varuttanam |
 Tissârâme vâsitvâ vîtivattâya rattiya
 nivâsanam nivâsetvâ pârupitvâna cîvaram |
 tato pattam gahetvâna pâvisi nagaram puram.
 piṇḍacâram caramâno râjadvâram upâgami. |
 pavisitvâ nivesanam rañño nisîditvâna âsane
 bhojanam tattha bhuñjitvâ pattam dhovivâna paṇinâ |
 bhuttâvi anumoditvâ nikkhami nagarâ purâ.
 divâvihâram karitvâna uyyâne Nandane vane |
 kathesi tattha suttantam âsivisûpamam tadâ,
 45 anamataggiyasuttam ca cariyâpitakam anuttaram |
 gomayapiṇḍaovâdam dhammacakkappavattanam
 Mahânandanamhi tatth' eva pakâsesi punappunam. |
 iminâ ca suttantena sattâhâni pakâsaya
 aṭṭha ca samghasahassâni pañca jaṅghasatâni ca |
 mocesi bandhanâ thero Mahindo dîpajotako.
 ūnamâsam vasitvâna Tissârâme sabaggaṇo |
 âsâlhiya punnamâse upakaṭṭhe ca vassake
 âmantayi nâgare sabbe: vassakâlo bhavissati. |
 Mahâvihârapaṭiggahanam niṭṭhitam.

- Senâsanam samsâmetvâ Mahindo dîpajotako
 50 pattacîvaram âdâya Tissârâmamhâ nikkhami. |
 nivâsanam nivâsetvâ pârupitvâna cîvaram

36. sîmapariccâgo G1N. — 37. sîmassa G1N, sîmâya Y. — 41. vâsi-
 tvâ N, vâsetvâ G1, vâsayitvâ ABG2Z. vasitvâna? — 44. anumodetvâ
 BG. — 47. imâni ca suttantâni? — aṭṭha jaṅghas° N. — pañca sam-
 ghasatâni ca A.

tato pattam gahetvâna pâvisi nagaram puram. |
 piṇḍacâraṃ caramâno râjadvâraṃ upâgami,
 pâvisi nivesanaṃ rañño, nisidimsu yathâsane. |
 bhôjanaṃ tattha bhuñjitvâ pattam dhovitvâna pâṇinâ
 mahâsanayasuttantaṃ ovâdatthâya desayi. |
 ovaditvâna râjânaṃ Mahindo dîpajotako
 âsanâ vuṭṭhahitvâna anâpucchâ apakkami. |
 nagaramhâ pâcinadvârâ nikkhamitvâ mahâgaṇi
 nivattetvâ jane sabbe agamâ yena pabbataṃ. | 55
 râjânaṃ paṭivedesaṃ amaccâ ubbiggamânasâ:
 sabbe deva mahâtherâ gatâ Missakapabbataṃ. |
 sutvâna râjâ ubbiggo sîghaṃ yojetvâna sandanaṃ
 abhiruhitvâ rathaṃ khippaṃ saha devîhi khattiyo. |
 gantvâna pabbatapâdaṃ Mahindathero sahaggaṇo,
 Nagaracatukkaṃ nâma rahadaṃ selanimmitaṃ,
 tattha nahâtvâ pivitvâna t̥hito pâsânamuddhani. |
 sîghaṃ vegena sedâni nippâhetvâna khattiyo
 dûrato addasa theram pabbatamuddhani t̥hitaṃ. |
 deviyo ca rathe t̥hatvâ rathâ oruḃha khattiyo
 upasaṃkamitvâ therânaṃ vanditvâ idam abravî: | 60
 rammaṃ rat̥thaṃ jahetvâna mannaṃ c' olâya pâṇino
 kinatthâya mahâvira imaṃ âgami pabbataṃ? |
 idha vassaṃ vasissâma t̥iṇi mâsaṃ anûnakam
 purimaṃ pacchimakaṃ nâma anuññâtaṃ tathâgate. |
 karomi sabbakiccâni bhikkhusaṃghassa phâsukaṃ,
 anukampaṃ upâdâya mam' atthaṃ anusâsatu. |
 gûnantaṃ vâ araññaṃ vâ bhikkhuvassûpanâyiko
 senâsane saṃvutadvâre vâsaṃ buddhena anûmataṃ. |
 anuññâtaṃ etaṃ vacanaṃ atthaṃ sabbam sahetukaṃ,

54. anâpucchâ 'va pakkami A. — 57. yojetvâ Y. — abhiruhi? — 58^b is wanting in BG2. — Nâṅgacatakaṃ A, Nagaram catukkaṃ CR1, Nagaram catukkaṃ G1MN. Nâṅgacatakaṃ? comp. Mahāv., p. 103, l. 2. — selanippitaṃ AG1. selanissitaṃ? — 59. pantitvâna A, nanipativâna BG2, nippativâna Z, nibbâhetvâna N, nippambitvâna G1. nibbatte-tvânâ? — 60. The words „deviyo ca rathe t̥hatvâ“ are wanting in A BG2. — kovediye G1Z, deviyo N. — rathe t̥hapetvâ? — 61. jahitvânâ? — agami? — 62. tathâgatâ A, °to BG2, °te G1Zn. See 12, 64. — 64. ?nâ-yiko GZn, °ka B, °kâ A. bhikkhuvassûpanâyikaṃ (adj. construed with vâsaṃ)? — anumataṃ CRG1, anûmataṃ Mn, anuññâtaṃ ABG2. — 65. anuññâtaṃ Zn, aññâtaṃ ABG. Comp. 15. 5.

- 65 ajj' evāhaṃ karissāmi āvāsaṃ vasaphāsukam. |
 gahaṭṭhasiddhiṃ soḍhetvā oloketvā mahāyaso
 therānaṃ paṭipādesi: vasantu añukampakā
 sādhu bhante imaṃ lenaṃ ārāmaṃ paṭipajjatu,
 vihāraṃ thāvaratthāya sīmaṃ bandha mahāmaṇi. |
 rañño bhaginiyā putto Mahārītṭho 'ti vissuto
 pañcapanāssa khatteca kulejātā mahāyasa |
 upasaṃkamitvā rājānaṃ abhivādetvā idaṃ abravuṃ:
 sabbeva pabbajissāma varapaññassa santike, |
 brahmacariyaṃ carissāma, taṃ devo anumaññatu.
- 70 sabbesaṃ vacanaṃ sutvā rājāpi tuṭṭhamānaso |
 therānaṃ upasaṃkamma ārocesi mahāpati:
 Mahārītṭhapamukhā pañcapanāssa nāyaka,
 pabbājehi anuññātaṃ mahāvira tav' antike. |
 sutvāna rañño vacanaṃ Mahindo dīpajotako
 āmantayi bhikkhusaṃghaṃ: sīmaṃ bandhāma bhikkhave. |
 samānasaṃvāsakā c' eva avippavāsa ticivaraṃ
 vihāraṃ thāvaratthāya sīmaṃ bandhāsīmāpana. |
 sīmaṃ ca sīmantarikaṃ ca ṭhapetvā Tumbamālake
 mahāsīmāni kittesi Mahindo dīpajotako. |
 bandhitvā mālakaṃ sabbhaṃ sīmaṃ bandhitvāna cakkhumā
- 75 vihāraṃ thāvaram katvā dutiyaṃ Tissapabbate |
 puṇṇāya puṇṇamāsiyā āsālhamāse uposathe
 nakkhatte uttarāsālhe sīmaṃ bandhitvāna pabbate |
 pabbājesi Mahārītṭhaṃ paṭhamaṃ dutiyamālake,
 upasaṃpādesi tatth' eva Tambapaṇṇikulissaro, |
 pañcapanāssa tatth' eva pabbajjā upasaṃpadā.
 battiṃsa mālakā honti paṭhamārāme patiṭṭhitā, |

65. vassaphāsukam? — v. 66 is wanting in BG2Z. — °siddhi AG1, °saddhi N. — sādhetvā? — 68. khattiyā ca A, khatiyā ca B, khatte ca ZGn. tatth' eva? comp. v. 78. — 71. pabbājehi N, °jeti AG1, °jetu BG2Z. — 73. samānasaṃvāsakaṃ BG2, °kā AG1Z, samānavāsakā N. — avippavāsa ABG2Z, °sā G1N. samānasaṃvāsakaṃ c' eva avippavāsaṃ ticivaraṃ? Comp. v. 23. — bandhāsīmāpana G, bandhasīmaṃ pana N, bandhāsīyāpana A, bandhāyīmāpana B, bandhāma CR, bandhāma bhikkhave M. sīmaṃ bandhimsu mālakaṃ? — v. 74 and the first hem. of v. 75 are wanting in Z. — 74. Tumbamālake BG2, Pattasamālake G1, Tumbamālake A, battiṃsa mālake N. Comp. Mahāv., p. 103, l. 12. — mahāsīmā ca kittesi ABG2. — Cetiyaṃpabbate BG2. Cetiyaṃpabbate? Missakapabbate? (see Mahāv., p. 106, l. 4.) — 77. °kulissaraṃ B, °rā AG2, °ro G1Zn.

duṭṭiyârâme battiṃsa vihâre Tissapabbate,
 avasesakhuddakârâme paccek' ekekamâlake. |
 patitṭhapetvâ ârâmaṃ vihâraṃ pabbatuttame
 dvâsatṭhi arahantâ sabbe paṭhamam vass' upâgatâ. | 80

Cetiyapabbatapāṭiggahaṇaṃ niṭṭhitaṃ.
 bhāṇavāraṃ cuḍḍasaṃmaṃ.

XV.

Gimhāne paṭhame māsē puṇṇamāsē uposathe
 âgatâ Jambudîpamhâ vasimhâ pabbatuttame. |
 pañcamāsē na vuṭṭhamhâ Tissârāme ca pabbate,
 gacchāma Jambudîpānaṃ, anujāna rathesabha. |
 tappema annapānena vatṭhasenāsanena ca,
 saraṇaṃ gato jano sabbo, kuto vo anabhīrati? |
 abhivādanapaccupaṭṭhānaṃ añjaligarudassanaṃ
 ciraṃ diṭṭho mahārāja sambuddhaṃ dipaduttamaṃ. |
 aññātaṃ vat' ahaṃ bhante, karomi thūpaṃ uttamaṃ,
 vijānātha bhūmikammaṃ, thūpaṃ kâhāmi satthuno. |
 ehi tvaṃ Sumana nāga Pāṭaliputtapuraṃ gantvâ
 Asokaṃ dhammarājānaṃ evaṃ ca ârocayāhi tvaṃ: |
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaraṃ tassa, thūpaṃ kâhasi satthuno. |
 bahussuto sutaharo subbaco vacanakkhamo
 iddhiyâ pāramippatto acalo suppatiṭṭhito |
 pattacīvaraṃ âdāya khaṇe pakkami pabbatâ.
 Asokaṃ dhammarājānaṃ ârocesi yathâtathā: |
 ūpajjhāyassa mahārāja suṇohi vacanaṃ tvaṃ,
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaraṃ tassa, thūpaṃ kâhati satthuno. | 10

79. Tissap° G1Zn, Missakap° AB2G2, Missap° B1. See v. 75. —
 avasese kh° BG1. °ârāmâ °mâlakâ?

XV, 2. vuṭṭhimha BG2. — Jambudîpānaṃ ABGMnR, °pantaṃ C,
 °pānaṃ d'Alwis (Attanag., p. 134). Jambudîpavhaṃ? — 4. °pācūt-
 ṭhānaṃ A. — ciradiṭṭho A. — sambuddho °uttamo? — Comp. Ma-
 hāv., p. 104, and Sam. Pās.: „ciradiṭṭho no mahārāja sammāsambuddho, abhi-
 vādanapaccuṭṭhānañjalikammaśāmicikammakaraṇaṭṭhānaṃ n'atthi.“ — 5. bhū-
 mikampaṃ Y, bhūmikammaṃ N. bhūmibhāgaṃ? Sam. Pās.: „karomi
 bhante thūpaṃ, bhūmibhāgaṃ dāni vicinatha.“ — karomi Y. — 7. kâhati
 BG2. — 8. acale Z, d'Alwis.

- sutvâna vacanam râjâ tuṭṭho samviggamânaso
 dhātu pattam apûresi: khippam gacchâhi subbata. |
 tato dhātuṃ gahetvâna subbaco vacanakkhamo
 vehâsaṃ abbhuggantvâna agamâ Kosiya-santike. |
 upasamkamitvâ subbaco Kosiyaṃ etad abravî:
 upajjhâyassa mahârâja suṇohi vacanam tuvaṃ, |
 Devânampiyo râjâ so pasanno buddhasâsane,
 dehi dhâtuvaraṃ tassa, karissati thûpam uttamaṃ. |
 sutvâna vacanam tassa Kosiyo tuṭṭhamânaso
 15 dakkhiṇakkhakaṃ pādâsi: khippam gacchâhi subbata. |
 sâmaṇero ca Sumano gantvâ Kosiya-santike
 dakkhiṇakkhakaṃ gahetvâna patitṭhito pabbatuttame. |
 sampannahirottappako garubhâvo ca paṇḍito
 pesito therarâjena patitṭhito pabbatuttame. |
 sabbhâtuko mahâseno bhikkhusaṃghe varuttame
 paccuggami tadâ râjâ buddhasetṭhassa dhâtuvo. |
 cātumâsaṃ komudiyam divasaṃ punnarattiya
 âgato ca mahâviro ... |
 20 gajakumbhe patitṭhito. |
 akâsi so kuṇḍanâdam kaṃsathâlaggiyâhataṃ,
 akampi tattha paṭhavî paccante âgate muni. |
 saṅkhapaṇavaninnâdo bherisaddo samâhato,
 khattiyo parivâretvâ pûjesi purisuttamaṃ. |
 pacchâmmukho hatthinâgo pakkâmi pattisammukhâ,
 puratthimena dvârena nagaram pâvisi tadâ. |
 sabbagandham ca mâlam ca pûjenti naranâriyo.
 dakkhiṇena ca dvârena nikkhamitvâ gajuttamo, |
 Kakusandhe ca satthari Konâgamane ca Kassape
 25 patitṭhite bhûmibhâge porâṇâ isayo pure |

11. dhātuṃ Z, d'Alwis. This may be correct. — 13. subbato ABG2. °te G1Z, °co N. — 16. Kosiya-santikaṃ AN, °santike BGZ, d'Alwis. °santikâ? — 18. bhikkhusaṃghapurakkhato, d'Alwis. — 19. cātumâsaṃ ABG, cāt° Zn. — komudiyam A2. D'Alwis: cātumâse komudiyâ divase punnarattiya. cātumâsikomudiyâ divasaṃ? — 19^b, 20. These fragments do not form one hemistich, for „patitṭhita“ does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8. — 21. kaṃsapâtîm (°ti A) va âhataṃ ABG2, kaṃsithâlaggiyâhataṃ G1Z, kaṃsamâlaggiyâhataṃ N. D'Alwis: kaṃsatâlam viyâhataṃ. — 22. purisuttame G1N. — 25. porâṇa ABG2Z, d'Alwis, porâṇâ G1M2n. — °issaro ABG2Z; issaro G1, d'Alwis; isayo N. Comp. the Jātaka quoted by Minayeff, Grammaire P., p. IX.

upagantvâ hatthinâgo bhûmisîsam gajuttamo
 dhâtuyo Sakyaputtassa patitthapesi narâsabho. |
 saha patitthite dhātu devâ tattha pamoditâ,
 akampi tattha pathavî abbhutaṃ lomahamsanam. |
 sabhâtuko pasâdetvâ mahâmacce saratthake
 thûpitthakam ca kâresi sâmaṇero Sumanavhayo. |
 paccakapûjam akamsu khattiyâ thûpam uttamam
 vararatanehi samchannam dhâtudîpam varuttanam. |
 sachattam paccakachattam dvethanavekachattam
 tathârûpam alamkâram vâlaviyani dassaniyam | 30
 thûpatthâne catuddisâ padîpehi vibhâtakâ
 sataramsi udente va upasobhanti samantato. |
 pattharilâni dussâni nânâraṅgehi cittiyo
 âkâso vigatabbho hi upari ca parisobhati, |
 ratanamayaparikkhittam aggiyaphalikâni ca
 kañcanavitânam chattam sovaṇṇavâlikavicittam. |
 ayam passati sambuddho Kakusandho vinâyako
 cattâlisasahashehi tâdîhi parivârito. |
 karuṇâcodito buddho satte passati cakkhumâ
 Ojadîpe bhayapure dukkhappatte ca mânuse | 35
 Ojadîpe bahû satte bodhaneyye mahâjane
 buddharamsânubhâvena âdicco padumam yathâ. |
 cattâlisasahashehi bhikkhûhi parivârito
 abbhutthito suriyo va Ojadîpe patitthito. |

26. hatthinâgo N, °nângo A, °nâge BGZ. — gajuttame G1Z. —
 28. dasa bhâtuke N. — saratthake N, karaṇḍake A, karatthake BG, va-
 ratthak Z, ca ratthake d'Alwis. — The words „sâmaṇero Sumanavhayo“
 seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting
 in BG2. — sachattam AGN; setacchattam Z, comp. Mahāv., p. 104,
 l. 11. — dvethanaveka- (°mekā- A) chattam (°jattam A) AGZ, dvemanussa-
 devachattam N. vethanam anekachattakam? — vâlaviyani? —
 dassaneyyam AGZ, dassaniyam N. — 31. „padipehi vibhâtakâ“ is wanting
 in Y. — udantave A, udanteva BGZ. — 32. pattharilâni N, pakatikâni Y.
 — vigatabbho hi N, viya ahoṣi A, viya ahâsi G, viya abhâyi B, viya
 abbhâsi Z. — uparûpari sobhati AZ, upari ca paris° BG; upari ca pas-
 ohati N. — I do not pretend fully to restore this stanza, but I will try
 at least to correct some of the blunders.

pattharitatani dussani nânâraṅgehi cittiyâ (cetiye? see
 Mah., p. 108, l. 10 et seq.),

âkâso vigatabbho va uparûpari sobhati, |

33. aggiyaphalikâni ca A, aggiyathalikâni ca (°phalikâni ca M2) BGZ, [aggiyaphalikâni ca] N.

- Kakusandho Mahâdevo Devakûto ca pabbato
 Ojadîpe 'bhayapure Abhayo nâma khattiyo. |
 nagaram Kadambakokâse nadîto âsi mâpitaṃ
 suvibhattaṃ dassaneyyaṃ ramaṇiyaṃ manoramam. |
 puṇṇakanarako nâma pajjaro âsi kakkhalo,
 40 jano samsayam âpanno maccho va kuminâ mukhe. |
 buddhassa ânubhâvena pakkanto pajjaro tadâ.
 desite amate dhamme. patitṭhite jinasâsane |
 caturâsîti sahasânaṃ dhammâbhisamayo ahû.
 Paṭiyârâmo tadâ âsi dhammakarakacetiyaṃ. |
 bhikkhusaḥassaparivuto Mahâdevo mahiddhiko,
 pakkanto 'va jino tamhâ sayam ev' aggapuggalo 'ti. |
 ayaṃ passati sambuddho Konâgamano mahâmuni
 tiṃsabhikkhusaḥassehi sambuddho parivârîto. |
 dasasaḥassehi sambuddho karuṇâ pharati cakkhumâ,
 45 Varadîpe mahâvîro dukkhite passati mânuse. |
 Varadîpe bahû satte bodhaneyye mahâjane
 buddharaṃsânubhâvena âdicco padumaṃ yathâ. |
 tiṃsabhikkhusaḥassehi sambuddho parivârîto
 abbhuttṭhito suriyo va Varadîpe patitṭhito. |
 Konâgamano Mahâsumano Sumanakûto ca pabbato,
 Varadîpe Vaddhamâne Samiddho nâma khattiyo. |
 dubbuṭṭhiyo tadâ âsi dubbhikkhi âsi yonakâ,
 dubbhikkhadukkhite satte macche vappodake yathâ |
 âgate lokavidumhi devo sammâbhivassati,
 50 khemo âsi janapado, assâsesi bahû jane. |
 Tissatalâkasâmante nagare dakkhiṇâ mukhe
 vihâro Uttarârâmo kâya bandhanacetiyaṃ. |
 caturâsîti sahasânaṃ dhammâbhisamayo ahû.

43. Mahâdevo patitṭhito pakkanto ca jino? comp. vv. 53. 64. —
 44^b. sambuddho AG1nZ, tâdhi BG2. — 45. dasasaḥassehi AG1N, dasa-
 saḥassi ca BG2Z. — karuṇâ passati Y. karuṇâya pharati? comp.
 v. 56. — 49. dubbhikkham (°kkha A) getatṭhikaṃ ABG2, dubbhikkhi âsi
 yonakâ G1N, dubbhikkhe bhayapilite Z. dubbuṭṭhikâ tadâ âsi dubbhi-
 kkham âsi châtakaṃ? comp. Cariyâ Piṭaka: „avuttṭhiko janapado dub-
 bhikkho châtako mahâ“; Sam. Pâs. + „Varadîpe dubbuṭṭhikâ aho si
 dubbhikkham dussassaṃ, sattâ châtakarogena anayavyasanam âpajjanti.“
 — maccho N. — appodake? comp. Suttanipâta: „phandamânaṃ pajam
 disvâ macche appodake yathâ.“ — 50. janussavo ABG2, °ve Z, °do G1.
 — 51. nagaradakkh° G1N.

desite amate dhamme suriyo udito yathâ |
 bhikkhusahassaparivuto Mahâsumano patit̥thito
 pakkanto ca mahâvîro sayam ev' aggapuggalo 'ti. |
 ayaṃ passati sambuddho Kassapo lokanâyak.
 vîsatibhikkhusahashehi sambuddho parivârîto. |
 Kassapo ca lokavidû voloketi sadevakam
 visuddhabuddhacakkhunâ bodhaneyye ca passati. | 55
 Kassapo ca lokavidû âhutînam patiggaho
 pharanto mahâkaruṇâya vivadam passati kuppitam |
 Maṇḍadîpe bahû satte bodhaneyye ca passati
 buddharuṇṣānubhâvena âdicco padumam yathâ. |
 gacchissāmi Maṇḍadîpam jotayissāmi sāsanaṃ
 patit̥thapemi sammābham andhakāre va candimā. |
 bhikkhuganehi parivuto âkāse pakkamî jino,
 patit̥thito Maṇḍadîpe suriyo abbhut̥thito yathâ. |
 Kassapo Sabbanando ca Subhakûto ca pabbato,
 Visālam nāma nagaram, Jayanto nāma khattiyo, | 60
 Khematalâkasānante nagare pacchime mukhe
 vihâro Pâcînârâmo, cetiyam dakasâtikam. |
 assâsetvāna sambuddho samagge katvāna bhâtuke
 desesi amataṃ dhammam patit̥thapesi sāsanaṃ. |
 desite amate dhamme patit̥thite jinasāsane
 caturâsîtisahassānam dhammābhisamayo ahû. |
 bhikkhusahassaparivuto Sabbanando mahâyaso
 patit̥thito Maṇḍadîpe, pakkanto lokanâyako 'ti. |
 ayaṃ hi loka sambuddho uppanno lokanâyako:
 sattānam anukampāya târayissāmi pâṇinam. | 65
 so 'vapassati sambuddho lokajet̥tho narâsabho
 nâgānam saṃgāmatthāya mahâsenâ samâgatâ. |
 dhûmâyanti pajjalanti verâyanti caranti te

52. suriye Y. — udite Y (except G1). — 53. ca Y, va N. — 54. sam-
 buddho G1nZ, tâdihî ABG2. — 58. patit̥thissāmi ABG2, patit̥thapemi GZ,
 [patit̥thape]si N. — sammā A, sammābhā B, sammābham G2, sattānam
 ("nam G1) G1N, yam dhātum Z. — 59. suriye (°yo R) abbhut̥thite yathâ
 Y (except G1). — 61. pacchimāmukhe? comp. v. 83: uttarāmukho. —
 °sâtakam? Comp. 17, 10. — 62. bhâtuke ABG2Z, bhāsīte G1, tāsīke N.
 Comp. Mahāv., p. 93, l. 13. — 65. târayanto (°nto ca BG2) pâṇino ABG2,
 târayissāmi pâṇinam G1N, desesi dhammam uttamam Z. — 66. so va°
 ABG, so ca Z, te so N. — 67. dhûpâyanti? see Mahāvagga, I, 15. —
 verâyanti Z, verayanti ABG2, verāṇā ca G1N.

mahâbhayan ti vipulam dipam nâsenti pannagâ. |
 agamâ ekîbhûto 'va: gacchâmi dipam uttamam
 mâtulam bhâgineyyam ca nibbâpessâmi pannage. |
 aham Gotamasambuddho, pabbate Cetiyânâmake,
 Anurâdhapure ramme Tisso nâmasi khattiyo. |
 Kusinârâyam bhagavâ Mallânâ Upavattane
 10 anupâdisesâya sambuddho nibbuto upadhikkhaye. |
 dve vassasatâ honti chattimsa ca vassâ tathâ,
 Mahindo nâma nâmena jotayissati sâsanam. |
 nagarassa dakkhîṇato bhûmibhâge manorame
 ârâmo ca ramanîyo Thûpârâmo 'ti suyyare. |
 Tambapaṇṇîti sutvâna dîpo abbhuggato tadâ.
 sârîrikam mama dhâtum patitthissam diputtame. |

buddhe pasannâ dhamme ca samghe ca ujuditthikâ
 bhave cittaṃ virâjeti Anulâ nâma khattiyâ. |
 deviyâ vacanam sutvâ râjâ theram id' abravî:
 75 buddhe pasannâ dhamme ca samghe ca ujuditthikâ |
 bhave cittaṃ virâjeti, pabbâjehi Anûlakam.
 akappiyâ mahârâja itthipabbajjâ bhikkhuno, |
 âgamissati me râjâ Saṃghamittâ bhaginiyâ,
 Anulam pabbâjetvâna mocesi sabbabandhanâ. |
 Saṃghamittâ mahâpaṇṇâ Uttarâ ca vicakkhaṇâ
 Hemâ ca Mâsagallâ ca Aggimittâ mitâvadâ
 Tappâ Pabbatachinnâ ca Mallâ ca Dhammadâsiyâ, |
 ettakâ tâ bhikkhuniyo dhutarâgâ samâhitâ
 odâtamanasamkappâ saddhammavinaye ratâ |
 khîṇâsavâ vasî pattâ tevijjâ iddhikovidâ
 80 uttamante tthitâ tattha âgamissanti tâ idha. |
 mahâmattaparivuto nisinno cintiye tadâ

67. muhum bhayanti (bhây° A) ABG2. — vepullam Zn. pharanti
 te mahâbhayam ativipulam? — vv. 69—76 are wanting in BG2. —
 69. ayam? — pabbato °nâmakō? — 72. suyyate? — 73. patitthissa
 N, patitthassam CG, patitthissam AMR. sârîrikâ m° dhâtû patitthi-
 ssanti? — vv. 74—77 are given in the MSS. with a number of omissions
 and transpositions which it is superfluous here to indicate. — 77. mocesi
 AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Mâsâ BGZ, Mâyâ A,
 Hemâ N. — Mâragallâ N. — Tappâ Pabbatachinnâ ca N, Sabbatâ (subb°
 ABG2) Sinnâ va (ca M) Y. — Mâlâ Y. — Dhammatasiyâ Y, Dhammadâ-
 piyâ N. — 80. uttamathe AZ. This may be the correct reading. — 81. ni-
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukâmo nisîditvâ mattânaṃ etad abravi. |
 Ariṭṭho nâma khattiyo sutvâ devassa bhâsitaṃ |
 therassa vacanaṃ sutvâ uggahetvâna sâsanaṃ
 dâyaṃ anusâsetvâ pakkâmi uttarâṃmukho. |
 nagarassa ekadesamhi gharaṃ katvâna khattiyâ
 dasa sîle samâdinnâ Anulâdevîpamukhâ |
 sabbâ pañcasatâ kaṇhâ abhijâtâ jutindharâ
 Anulaṃ parikkarontâ sâyampâto bahû janâ. |
 nâvâtittṭhaṃ upagantvâ âropetvâ mahânâvaṃ
 sâgaraṃ samatikkanto thale patvâ patittṭhito. |
 Viñjâḍaviṃ atikkanto mahâmatto mahabbalo
 Pâṭaliputtaṃ anuppatto gato devassa santike. |
 putto deva mahârâja atrajo Piyadassano
 Mahindo nâma so thero pesito tava santikaṃ. |
 Devânampiyo so râjâ sahâyo Piyadassano
 buddhe abhippasanno so pesito tava santike. |
 bhâtuno vacanaṃ tuyhaṃ âmantesi mahâ isi.
 râjakaṇhâ Saṃghamutte Anulâ nâma khattiyâ |
 sabbâ taṃ apalokenti pabbajjâya purakkhakâ.
 bhâtuno sâsanaṃ sutvâ Saṃghamittâ vicakkhaṇâ |
 turitâ upasaṃkamma râjanaṃ idam abravi:
 anujâna mahârâja, gacchâmi dipalaijakaṃ. |
 bhâtuno vacanaṃ mayhaṃ âmantesi mahâ isi.
 bhâgineyyo ca Sumano putto ca jeṭṭhabhâtu te |
 gatâ tava piyo mayhaṃ gamanaṃ vârenti dhîtuyâ.
 bhârikaṃ me mahârâja bhâtuno vacanaṃ mama, |
 râjakaṇhâ mahârâja Anulâ nâma khattiyâ
 sabbâ maṃ apalokenti pabbajjâya purakkhakâ. |
 bhânavâraṃ pannarasamaṃ.

85

90

95

81. mantetukâmo? — khattiyam Z. khattam ABG, mattânam N.
 (a) maccânam? mantinam? — 83. dâsakaṃ Z. dâyo ABG, dâr° N.
 ayyakaṃ abhivâdetvâ? Comp. Mahāv. p. 110, l. 6. — 85. parikkhar-
 ontâ? — 86. âruhivâ? — thale patvâ N. thapetvâna N. — 88. putto
 deva N, putto ("tte A) te ABG, putto te deva Z. — Piyadassana BG2. —
 89. Piyadassana B. — vv. 90 and 91^a are wanting in BG2Z, 90^b also
 in AG1. — 90. bh° vacanaṃ tassâ âmantesi mahâ isi? — râjakaṇhâ?
 comp. v. 95. — 91. purakkhakâ Y. purakkhikâ N (the same at v. 95). pu-
 rekkharâ? Comp. Sam. Pâs.: „Anulâpi khattiyâ itthasabassaparivutâ pa-
 bbajjâpurekkharâ maṃ paṭimâneti.“ — vv. 93^b and 94^a are wanting in B
 G2Z. — 93. jeṭṭhabhâtâ te (i. e. Mahinda)? — gatâ tava piyo N, laddhâ
 ca pitaro (pitayo F) AFG. gatâ tava piye? — vâresi AFG. — 95. pu-
 rekkharâ? see v. 91.

XVI.

Caturāṅginīṃ mahāsenāṃ sannyahitvāna khattiyo
 tathāgatassa sambodhiṃ ādāya pakkamī tadā. |
 tīsu rajjesu atikkanto Viñjhāṭavīsu khattiyo
 atikkanto brahāraṇṇaṃ anuppatto jalasāgaraṃ.
 caturāṅginī mahāsenā bhikkhunīsaṃghasāvika
 mahāsamuddaṃ pakkantā ādāya bodhiṃ uttamaṃ. |
 uparī devānaṃ tūriyaṃ heṭṭhato ca manussakaṃ
 cātuddisāmānusaturiyaṃ, pakkanto jalasāgare. |
 muddhena avaloketvā khattiyo Piyadassano
 5 abhivādayitvā taṃ bodhiṃ imaṃ atthaṃ abhāsatha: |
 bahussuto iddhiṃanto silavā susamāhito
 dassane akappiyaṃ mayhaṃ atappaneyyaṃ mahājanaṃ. |
 tattha kantiṭvā roditvā oloketvāna dassanaṃ
 khattiyo paṇivattetvā agamā sakanivesanaṃ. |
 uḍake ca nimmitā nāgā devatākāse ca nimmitā
 rukke ca nimmitā devā nāgānivāsanaṃ pi ca |
 parivārayiṃsu te sabbe gacchantāṃ bodhiṃ uttamaṃ.
 amanāpā ca piṣācā bhūtakumbhaṇḍarakkhasā
 bodhiṃ paccantaṃ āyantaṃ parivāriṃsu amānūsā. |
 tāvatimsā ca yānā ca tusitāpi ca devatā
 10 nimmānaratino devā ye devā vasavattino |
 bodhiṃ paccantaṃ āyantaṃ tutṭhahatṭhā pamoditā,
 tetṭhimsā ca devaputtā sabbe Indapurohitā |
 bodhiṃ paccantaṃ āyantaṃ appoṭṭhenti hasanti ca.
 Kuvero Dhataratṭho ca Virūpakkho Virūḷhako |
 cattāro te mahārājā samantā caturōdisā
 parivārayiṃsu sambodhiṃ gacchantāṃ dīpalāṇjakaṃ. |
 mahāmukhapatahāto divillātataḍḍindimā
 bodhiṃ paccantaṃ āyantaṃ sādhu kilanti devatā. |
 paṇicchattakapupphaṃ ca dībbamandāravāni ca

XVI, 3. bhikkhunīsaṃghapāmukhā? — 4. cātuddisāmān° ABG. cātuddisāmānusaturiyaṃ? — 5. avaloketvā N, avaloketvā F, avaloketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṇivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāṃgā A) nivesanaṃ pi ca AGZ, nāgānivāsanaṃ pi ca F, nāgādhivāsanaṃ pi ca N. nāgānivāsane pi ca? — 9c. parivārayiṃsu A. — v. 14 is wanting in BG2Z. — °patahā ca?

- 30 sambodhiṃ upasaṃkantā saha devehi khattiyo |
 parivārayiṃsu sambodhiṃ saba puttēhi khattiyo
 gandhamālaṃ ca pījesuṃ gandhagandhānam uttamaṃ. |
 vīthiyo ca susammaṭṭhā agghiyā ca alaṃkatā.
 saha paṭiṭṭhite bodhi kaṃpittha paṭhavī tadā ti. |
 dāpesi rājā atṭhāttha khattiyesu paṇ'atṭhasu
 sabbajettṭhaṃ bodhiguttaṃ rakkhituṃ bodhiṃ uttamaṃ. |
 adāsi sabbaparihāraṃ sabbālaṃkārapihāsukaṃ,
 soḷasa laṃkā mahālekha dharāṇi bodhigāravā. |
 tathā susiṇcattaraṃ cāpi mahālekhatṭhāne tṭape.
 35 so kulasahassakaṃ katvā ketucchāditta pālaṇaṃ, |
 suvaṇṇabheriyā raṭṭhaabhisekādimaṅgale.
 ekaṃ janapadaṃ datvā Candaguttaṃ tṭapesi ca |
 Devaguttapāsādaṃ bhūmi cekaṃ yathārahaṃ,
 kulānaṃ tādāññesaṃ vā gāmaabhoge pariccaji. |
 Rañño pañcasatā kaṇṇā aggajātā yasassinī
 pabbajijṇsu ca tā sabbā vitarāgā samāhitā. |
 kumārīkā pañcasatā Anulāparivāritā
 pabbajijṇsu ca tā sabbā vitarāgā samāhitā. |
 Ariṭṭho nāma khattiyo nikkhanto bhayaanduto
 pañcasataparivāro pabbaji jinasāsane.
 40 sabbeva arahattappattā sampuṇṇā jinasāsane. |
 hemante paṭhame māse supupphite dharāṇīruhe
 āgato so mahābodhi paṭiṭṭhito Tambapaṇṇike 'ti. |
 bhāṇavāraṃ soḷasamaṇi.

XVII.

Battiṇisa yojanaṃ dighaṃ atṭhārasahi vitthataṃ
 yojanasataāvattaṃ sāgaraṇa parikkhitaṃ |

30. saba devīhi? — 31. gandhagandhanam N, gandho gandhānam (°ram F) AF, gandho gandhādīm (°dam G1) BG, gandhodakam Z, gandhāgandhānam? — 33. bodhiguttim? — vv. 34—37 are wanting in BG2Z. — 34. sabbālaṃkārapāgatā N, sabbālaṃkāraṃ āgataṃ F, sabbālaṃkārapāsukaṃ AG1. — laṃkā AG1N, saṃghā F. — mahālekhaṃ AFG. — dharāṇi AF. soḷas' akā mahālekha dharāṇi (locative) bodhigāravā? — 35. tathāpi supiṇcattarāpīṇcāpi AG, tathā susiṇcattarā cāpi N, tathā susiṇcattaraṃ cāpi F, tathā sucisantharaṃ cāpi (comp. Mahāv., p. 118, l. 4)? — kulayakaṃ AG, kulasahassakaṃ N, kusulassakaṃ F. — ketum chādīttha (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo? — raṭṭhu AG. — datvā datvā Cand° AG. — 37. Dev° ca bhūmiccāgaṃ? — dādāññesaṃ vā F, tarasaṃvāsā AG. tādāññesaṃ ca? — 40. bhayañcuto Y, bhayaanduto N, bhayañcuto F.

Laṅkāḍipavarapaṃ nāma sabbatttha ratanākaraṃ
 upetaṃ nadītalākehi pabbatehi vanehi ca. |
 dīpaṃ puraṇ ca rājā ca upaddutaṃ ca dhātuyo
 thūpaṃ dīpaṃ ca pabbataṃ uyyānaṃ bodhi bhikkhuni |
 bhikkhu ca buddhasettho ca terasa honti te taṃ; |
 ekadesa caturonāmaṃ supātha mama bhāsato. |
 Ojadīpaṃ Varadīpaṃ Maṇḍadīpaṃ ti vuccati
 Laṅkāḍipavarapaṃ nāma Tambapaṇṇīti nāyati. | 5
 Abhayapuraṃ Vaddhamānaṃ Visālaṃ Anurādhapuraṃ
 purassa caturonāmaṃ catubuddhāna sāsane. |
 Abhaya ca Samiddho ca Jayanto ca narādhipo
 Devānampiyatisso ca rājāno honti cāturo. |
 rogaḍubbutthikaṃ c' eva vivādayakkhādhivāsanaṃ
 caturō upaddutā ete catubuddhavinoditā. |
 Kakusandhassa bhagavato dhātu dhammakarako ahū,
 Konāgamanassa buddhassa dhātu kāyabandhanaṃ ahū, |
 Kassapassa sambuddhassa dhātu udakasāṭakaṃ,
 Gotamassa sirīmato doṇadhātu sārīrikā. | 10
 Abhayapure Paṭiyārāmo, Vaddhamānassa Uttarā,
 Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa
 dakkhiṇe caturō thūpā catubuddhāna sāsane. |
 Kadambakassa sāmāntā nagaraṃ Abhayapuraṃ,
 Tissatalākasāmāntā nagaraṃ Vaddhamānakaṃ, |
 Khematalākasāmāntā Visālaṃ nagaraṃ ...,
 Anurādhapuraṃ,
 tatth' eva caturōdīpavicāraṇaṃ. |
 Devakūṭo Sumanakūṭo Subhākūṭo 'ti vuccati,
 Silakūṭo nāma dāni catupannatti pabbate. |
 Mahātittthaṃ nāma uyyānaṃ Mahānāmaṃ ca Sāgaraṃ
 Mahāmeghavanaṃ nāma vasantaṃ ariyāpaṭhaṃ
 caturōlokaṇāthānaṃ paṭhamaṃ senāsanaṃ ahū. | 15

XVII. 3. thūpaṃ dahan ca? — 4. ekadesa caturō (cattāro BG2) nāma
 ABFG, ekadesena vakkhāmi Z. ekadesaṃ caturonāmaṃ N. — 8. catu-
 buddhā vin' BGFZ; this may be the correct reading. — 11. Uttarō
 AL. — dakkhiṇo ABG, "ne ZFn. — 13. After the words "Visālaṃ na-
 garaṃ" N inserts "puram", Z: "ahu". Evidently some words are wanting.
 — tatth' eva caturōdisāvicāraṇaṃ? — 14. Silākūṭo Z. — 15. Ma-
 hanomaṃ N, Mahānopaṇ F. (Comp. Mahav. pp 92, 93.) — pasattthaṃ?
 — catumaṃ lok" ABG2.

Kakusandhassa bhagavato sirīsabodhim uttamaṃ
 ādāya dakkhiṇaṃ sākhaṃ Rucānandā mahiddhikā
 Ojadipe Mahātitthe ārāme tattha ropitā. |
 Konāgamanassa bhagavato udumbarabodhim uttamaṃ
 ādāya dakkhiṇaṃ sākhaṃ Kandanandā mahiddhikā |
 Varadipe Mahānomamhi ārāme tattha ropitā.
 Kassapassa bhagavato nigrodhabodhim uttamaṃ |
 ādāya dakkhiṇaṃ sākhaṃ Sudhammā nāma mahiddhikā
 Sāgaramhi nāma ārāme ropitaṃ dumacetiyaṃ. |
 Gotamassa bhagavato assatthabodhim uttamaṃ
 20 ādāya dakkhiṇaṃ sākhaṃ Saṃghamittā mahiddhikā |
 Mahāmeghavane ramme ropitā dīpalaṇjake.
 Rucānandā Kanakadattā Sudhammā ca mahiddhikā |
 bahussutā Saṃghamittā chaḷabhiññā vicakkhaṇā
 catasso tā bhikkhuniyo sabbā ca bodhim āharuṃ. |
 sirīsabodhi Mahātitthe, Mahānāme udumbaro,
 Mahāsāgaramhi nigrodho, assattho Meghavane tadā |
 acale caturārāme catubodhi patitṭhitā.
 acale senāsanaṃ raṇimaṃ catubuddhāna sāsane. |
 Mahādevo chaḷabhiñño Sumano paṭisaṃbhido
 mahiddhiko Sabbanando Mahindo ca bahussuto
 25 ete therā mahāpaññā Tambapannipāsādakā. |
 Kakusandho sabbalokaggo pañcacakkhūhi cakkhuma
 sabbalokaṃ avekkhanto Ojadīpavar' addasa. |
 puṇṇakanarako nāma ahū pajjarako tadā.
 tasmim̐ samaye manussānaṃ rogo pajjarako ahū. |
 rogena phutṭhā bahujanā bhantamacchā va thalamhi ṭhitā
 socanti duminanā |
 bhayaṭṭitā na labhanti cittasukhasātani attano.
 disvāna dukkhite satte rogabandhena dūsite |
 cattālisasahasseehi Kakusandho lokanāyako

17. Kanakadattā A, Kandanandā (°ntā G1) G1N, Kanandā BFG2,
 Nandā nāma Z. — 18. Mahānāmamhi A, Majjānāmanāhi BG, Jano-
 mamhi Z, Mahānomamhi X. — 19. ropitā? — 21. Kandanandā X, Kanda-
 nandā G1. — 22. sabbā va F. — 23. Mahānāme XG1. — 24. caturārāme
 YF. — catubodhi? — 24b. acalo Y, ajalo F. — sāsanaṃ G1N, °ne YF.
 — 28. bhantam° X, pantam° G1, mattam° A, pattā m° BG2Z. — ṭhitā N,
 utṭhitā Y, utṭhito utṭhito F. — 29. rogabhayena A, rogabhantena BGZ,
 rogabandena F, rogabandhena N.

rogānaṃ bhindanattāya Jambudīpā idhāgato. | 30
 cattālisasahasseehi chaḷabhiññā mahiddhikā
 parivārayimso sambuddhaṃ nabhe candaṃ va tārakā. |
 Kakusandho lokapajjoto Devakūṭamhi pabbate
 obhāsetvāna devo va patitthāsi sasāvako. |
 Ojadīpe Devakūṭamhi obhāsetvā patitthitaṃ
 devo va maññanti sabbe na jānanti tathāgataṃ. |
 udettaṃ aruṇuggamaṃ punṇamāse uposathe
 ujāletvāna taṃ selaṃ jalamānaṃ sakānaṃ |
 disvāna selaṃ jalamānaṃ obhāsettaṃ catuddisaṃ
 tutthahattā janā sabbe sarājā Abhaye pure. | 35
 passantu maṃ janā sabbe Ojadīpagatā narā
 iti buddho adhitthāsi Kakusandho lokanāyako. |
 isisammato Devakūṭo manusse abhipatthito.
 upaddave pajjarake manussabalavāhanā |
 nikkhamitvā janā sabbe sarājā nagarā purā
 tattha gantvā namassanti Kakusandhaṃ naruttamaṃ. |
 abhivādetvāna sambuddhaṃ rājasenā sarattthakā
 devā ti taṃ maññamānā āgatā te mahājana. |
 anuppattā janā sabbe buddhasettthaṃ narāsabhaṃ.
 adhivāsetu me bhagavā saddhiṃ bhikkhugaṇe saha | 40
 ajjatanāya bhattena, gacchēma nagaraṃ puraṃ.
 adhivāseti sambuddho tuṇhī rājassa bhāsitaṃ. |
 adhivāsanaṃ viditvāna rājaseṇā sarattthakā
 pūjāsakkārahute tadā puraṃ upāgamaṃ. |
 mahā ayaṃ bhikkhusaṃgho, janakāyo anappako,
 nagareke atisambādhe akatabhūmi pure mama. |
 atthi mayhaṃ bahuyyānaṃ Mahātittthaṃ manoramaṃ
 asambādhaṃ adūratthaṃ pabbajitānulomikaṃ |
 paṭisallānasārappaṃ paṭirūpaṃ tathāgataṃ
 tutthāhaṃ buddhapamukhaṃ saṃghaṃ dassāmi dakkhiṇaṃ. 45

30. bhindanattāya N, bandhan° BG, bandan° F, mocanattāya AZ. —
 31. °sahassā hi BG2. °sahassāni? — vv. 33^a—35^a are wanting in A.
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —
 34. ndayā aruṇ° N. —; 37. manusse abhipatitthito Y, m° abhipatthito F.
 manussehi° abhipatthito? — upaddute N. — manusabalavāhane N, °naṃ
 FG1Z, °nā ABG2. — 39. devo ti? — 41. adhivāsesi AZ. — 42. pūja-
 sakkāraṃ katvāna te ABG2, °kkārahute N, °kkā bahu
 ca te (va te) FG1. pūjāsakkārahulā? — 44. bahuyyānaṃ FG1Zn,
 brahuyyānaṃ ABG2.

sabbo.jano passeyya taṃ buddhaṃ saṃghaṃ ca dāssanaṃ.
 cattālisasahassēhi bhikkhusaṃghaṃ urakkhato |
 Kakusandho lokavidū Mahātitthamhi pāpuṇi.
 patitthite Mahātitthamhi uyyāne dipaduttame |
 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.
 sovaṇṇamayabhīṅkāraṃ samādāya mahīpati |
 oṇojetvāna Lamkatthaṃ jaḷaṃ hatthe akārayi.
 im' āhaṃ bhante uyyānaṃ dadāmi buddhapāmukhe.
 saṃghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |
 paṭiggahesi uyyānaṃ Kakusandho lokanāyako,
 50 pakampi dharaṇī tattha paṭhanaṃ senāsanaṃ tadā. |
 paṭhavīcalaṃ kampetaṃ tthito lokaggaṇāyako:
 aho ntīna Rucānandā bodhiṃ haritvā idhāgatā. |
 Kakusandhassa bhagavato cittaṃ aññāya bhikkhunī
 gantvā śīrisamahābodhimūle tthtvā mahiddhikā, |
 buddho ca icchati bodhi Ojadīpamhi rohanaṃ,
 manusa cintayaṃ tattha bodhiṃ āharitum gamā,
 anumataṃ buddhasettḥena anukampāya paṇino
 mama iddhānuhāvena dakkhiṇasākhā paṇuccatu. |
 Rucānandā imaṃ vākyaṃ yācamānā katañjali
 55 muccitvā dakkhiṇasākhā patitthāsi kaṭāhake. |
 gahetvāna Rucānandā bodhiṃ suvaṇṇakaṭāhake
 pañcasatabhikkhunīhi parivāresi mahiddhikā. |
 tadāpi paṭhavī kampi sasamuddaṃ sapabbataṃ
 āloko 'va mahā āsi abbhuto lomahaṃsano. |
 disvā attamaṇā sabbe rājasenā saratthakā
 añjaliṃ paggahetvāna namassanti bodhim uttamaṃ. |
 āmoditā marū sabbe devatā haṭṭhamānasā
 ukkuṭṭhisaddaṃ pavattesaṃ disvā bodhivaruttamaṃ. |

47. patitthe N, titthite A, saha patitthite BGZ, saha patitthe F. —

48. saṃchantaṃ kiñci ca A. — Instead of „yaṃ kiñci“ we should expect a preterite ending in -imsu. — 49. lamkattha R, lamtattha C, lamtatthaṃ M, lamkatam F. — ākiri A. — rammaṃ N, mam F, imaṃ Y. — 50. ahū A (instead of tadā). Perhaps we should transpose ahū (v. 49), and tadā (v. 50).

— 51. [paṭha]vi[ṭṭa]ja[ṭa] N, pathavi[ṭṭa]jaṭam F. — kampento ABGZ. — 52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanam AZ, rūhanaṃ X. — manusa N, manusa F, manussa ABG, manussa Z. — cintayaṃ Zn, cintayan G1, cintayum ABGZ, cittayan F. — manusa cintiyaṃ tattha bodhiṃ āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū ABG, maru Z, mara F, marā N.

cattâro ca mahârâjâ lokapâlâ yasassino
 ârakkhaṃ sirīsabodhissa akāṃsu devatâ tadâ. | 60
 tâvatimsâ ca ye devâ ye devâ vasavattino
 Yamo Sakko Suyāmo ca Santusito Sunimmito
 sabbe te parivâriṃsu sirīsabodhim uttamaṃ. |
 añjaliṃ paggaḥetvāna devasaṃghâ pamoditâ
 Rucânandāya sah' eva pūjenti bodhim uttamaṃ. |
 sirīsabodhim âdāya Rucânandâ mahiddhikâ
 bhikkhuṇisāṃghaparibbūlhâ Ojadīpavaraṃ gami. |
 devâ naccanti hasanti poṭhenti diguṇaṃ bhujāṃ
 Ojadīpavaraṃ yantaṃ sirīsabodhim uttamaṃ. |
 devasaṃghaparibbūlhâ Rucânandâ mahiddhikâ
 âdāya sirīsabodhim Kakusandhaṃ upāgami. | 65
 tamhi kâle mahāvīro Kakusandho lokanāyako
 Mahâtittthaṃhi uyyāne bodhiṭṭhāne patitṭhito. |
 Rucânandâ sayāṃ bodhim obhāsentāṃ na ropayi,
 disvâ sayāṃ Kakusandho paggaḥi dakkhiṇaṃ bhujāṃ. |
 bodhiyâ dakkhiṇaṃ sākhaṃ Rucânandâ mahiddhikâ
 buddhassa dakkhiṇabatte ṭhapayitvābhivādayi. |
 parāmasitvâ lokaggo Kakusandho narāsabho
 adāsi raṇṇo bhayassa: imaṃ ṭhānaṃhi ropaya. |
 yaṃhi ṭhānaṃhi âcikkhi Kakusandho lokanāyako
 tamhi ṭhānaṃhi ropesi Ablayo ratṭhavaḍḍhano. | 70
 patitṭhite sirīsabodhimhi bhūmibhāge manorame
 buddho dhammaṃ adesayi catusaccaṃ saṃhakāraṇaṃ. |
 pariyosāne sataśahassaṃ cattālisa saḥassiyo
 abhisamayo manussānaṃ, devānaṃ tiṃsa koṭiyo. |
 sirīsabodhi Kakusandhassa, Konāgamanassa udumbaro,
 Kassapassāpi nigrodho tayobodhivihāraṇā. |
 Sakyaputtassa asaṃsaṃ bodhi assatthaṃ uttamaṃ
 āharitvāna ropiṃsu Mahāmeghavane tadâ. |

Muṭasīvassa atrajâ ath' aññe dasa bhâtaro
 Abhayo Tisso Nāgo ca Utti Mattābhayo pi ca | 75
 Mitto Sīvo Aselo ca Tisso Khīro ca bhâtaro,

71. °ccam saṃhakāraṇaṃ G1X, °ccappakāsaṇaṃ A, °ccam sattakāra-
 ṇaṃ BG2, °ccappakāsato Z. — 73. tayo bodhim idh' āharuṃ (°raṃ B)
 ABG2Z, tayobodhivihāraṇā (°rakā N, °ruṇā G1) FGIN. tayobodhivicā
 raṇaṃ? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kiro ca?

- anudevī Anulā ca Muṭasīvassa dhītaro. |
 tadā ca bilayo agā Laṅkāḍipavaruttamaṃ
 yadā abhisitto rājā Muṭasīvassa atrajo
 etthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakaṃ? |
 dve satāni ca vassāni chaṭṭiṃsa ca saṃvacchare
 sambuddhe parinibbute abhisitto Devānampiyō. |
 āgatā rājaiddhiyō abhisitte Devānampiyē,
 pharati puññatejāni Tambapaṇṇimhi issaro. |
 ratanākaraṃ tadā āsi Laṅkāḍipaṃ varuttamaṃ,
 80 Tissassa puññatejena uggaṭā ratanā bahū. |
 disvāna ratanaṃ rājā haṭṭho saṃviggaṃānaso
 paṇṇākāraṃ karitvāna Asokadhammassa pāhiṇi. |
 disvāna taṃ paṇṇākāraṃ Asoko attamano ahū,
 abhisekaṃ nānāratanaṃ puna pāhesi Devānampiyassa. |
 vālavijāniṃ uḥṣiṣaṃ chaṭṭaṃ khaggaṃ ca pādukaṃ
 veṭhanaṃ sārāpāmaṅgaṃ bhīṇkāraṃ nandivaṭṭakaṃ |
 sivikaṃ saṅkhavataṃsaṃ adhovimaṃ vatthakoṭṭikaṃ
 sovaṇṇapātikatacchuṃ mahagghaṃ batthapuñchanaṃ |
 Anotattodakaṃ kājaṃ uttamaṃ haricandanaṃ
 85 aruṇavaṇṇamattikaṃ aṇjanaṃ nāgaṃāhaṭaṃ |
 haritakaṃ āmalakaṃ mahagghaṃ amatosadhaṃ
 saṭṭhivāhasataṃ, sālūṃ sugandhaṃ sukamāhaṭaṃ
 puññakammābhiniḍḍattaṃ pāhesi Asokasavhayo. |
 Laṅkābhisekatisso ca Asokadhammassa pesito
 abhisitto dutiyābhisekena Tambapaṇṇimhi issaro. |
 dutiyābhisittaṃ Tissaṃ atikkami tiṃsa rattiyo
 Mahindo gaṇapāmokkhe Jambudīpā idhāgato. |
 kārāpesi vihāraṃ so Tissārāmaṃ varuttamaṃ,
 paṭiṭṭhapesi mahābodhiṃ Mahameghavane tadā, |
 paṭiṭṭhapesi so thūpaṃ mahantaṃ rāmaṇeyyakaṃ,
 90 akāsi Devānampiyō āramaṃ Cetiyapabbate, |
 Thūpārāmaṃ akāresi vihāraṃ Tissaārāmaṃ,

76. anudevī G1N, anudevī F, ahudevī BG2, āhūd° Z, ahūd° A. — Anulādevī Sivalā ca (comp. 10, 7)? — 77. pilayo N. yadā ca Vijayo agā (comp. 6, 19)? — yadā abhisitto? — 79. °tejena G1X.
 87. Laṅkābhisekatisso BG2. Laṅkābhiseke Tisso ca .. pesito? —
 88. atikkami Y, atiggayha N, atikkayha F, atikkamma? — 91. Tissaārāmaṃ N, Tissaāgamaṃ F, Tissaārāmaṃ ABG2, Vissaār° G1, Missekārāmaṃ Z. The Tissaārāma having been mentioned in v. 89, I propose to read viharāmaṃ Issarasamaṇaṃ, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriñ ca kâresi Colakatissanâmakam, |
tato yojaniko ârâmo Tissarâjena kârîto
patitthapesi mahâdânam mahâpelavaruttamam.
cattârisam pi vassâni rajjam kâresi khattiyo 'ti. |

Muṭasāvassa atrajā ath' aññe catubhātaro,
Uttiyo dasavassamhi rajjam kâresi khattiyo. |
atthavassābhisittassa nibbuto dīpaṇṇakko.
akāsi sarīranikkhepam Tissārāme puratthime. |
paripunnadvādasavasso Mahindo ca idhāgato,
satthivasse paripunne nibbuto Cetiyaṇṇakko. | 95
samāṇakāritvāna punṇaghaṭaṇi toraṇa ca mālagghiyaṇi
padīpa ca jālamāna nibbuto dīpaṇṇakko |
rājā kho Uttiyo nāma kūtāgāraṇi varuttamam
dassameyyam akāresi, pūjesi dīpaṇṇakam. |
ubho devā manussa ca nāga gandhabbādānavā
sabbeva dukkhitā hutvā pūjesum dīpaṇṇakam. |
satthāma pūjam katvāna Cetiye pabbatuttame
ekacce evam āhaṃsu: gacchāma nagaraṇi puram. |
ath' ettha vattati saddo tumulo bheravo mahā,
idh' eva jhāpayissāma Lankāya dīpaṇṇakam. | 100
rājā sutvāna vacanaṇi janakāyassa bhāsato:
mahāthūpaṇi karissāmi Tissārāmapuratthime. |
ādāya sakūtāgāraṇi Mahindaṇi dīpaṇṇakam
nagaraṇi puratthimadvāraṇi pāvisimso sarājjikā. |
majjhena nagaraṇi gantvā nikkhamitvāna dakkhiṇe
Mahāvihāre satthāma mahāpūjam akāmsu te. |
katvāna gandhacitakaṇi ubho devā ca mānusa
thapayimso rājuyyāne: jhāpayissāma subbatam. |
sakūtāgāraṇi gahetvāna Mahindaṇi dīpaṇṇakam
vihāraṇi padakkhiṇaṇi katvā vandāpesum thūpam uttamam. | 105
ārāmā puratthimadvārā nikkhamitvā mahājanā

92. yojanikā ārāmā .: kârîtâ? comp. Mahāv., p. 120, l. 2. — mahāmeghavaruttamam Y, mahāpelavaruttamam N, mahāpelagaruttamam F. Comp. Mahāv., p. 225, l. 15: on p. 202, l. 13 we have the following remark in the Tika: „mahāpelabhattādi paṭhamam saṃghanavakānaṃ dāpayitvā attho.“ — 93. dasavassāpi N, dasa vassāni? — 94. Tissārāmapuratthime? comp. v. 101. — 96. va X, ca Y. — nibbuta 'jotake A2BG2. — 97. pūjesi N, pūjesum FZ, pūjetum ABG. — '01. Tissārāmapuratthito XGT. Comp. v. 93; Mahāvamsa, p. 125, l. 5. — 103. dakkhiṇā B, dakkhiṇā A. — 105. kūtāgāraṇi Y, kūtākāraṇi F.

akamsu sarīranikkhepaṃ bhūmibhāge samantato. |
 ārūlhā citakaṃ sabbe rodamānā katañjālī
 abhivādetvāna sirasā citakaṃ dīpayimsu te. |
 sadhātum eva tathāsesaṃ jhāyamāno mahāgaṇī.
 akamsu thūpavaraṃ sabbe ārāme yojanike tadā. |
 kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ
 Isibhūmīti taṃ nāmaṃ samaññā paṭhamaṃ ahū. |
 bhānavāraṃ sattarasamaṃ.

XVIII.

Idāni atthi aññe pi therā ca majjhimā navā
 vibhajjavādā vinaye sāsane pavenipālakā, |
 bahussutā sīlasampannā obhāsentī mahiṇaṃ imaṃ,
 dhutaṅgācārasampannā sobhanti dīpalañjake. |
 Sākyaputtā bahū c' ettha saddhammavaṇsakovidā.
 bahunnaṃ vata atthāya loke uppajji cakkhumā,
 andhakāraṃ vidhametvā ālokaṃ dassesi so jino. |
 yesaṃ tathāgate saddhā acalā suppatiṭṭhitā
 sabbaduggatiyo hitvā sugatiṃ upapajjare. |
 ye ca bhāventī bojjaṅgaṃ indriyāni balāni ca
 5 satisammappadhāne ca iddhipāde ca kevalaṃ |
 ariyaṃ aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāminam,
 chetvāna Maccuno senaṃ te loke vijitāvino 'ti. |

Māyādevī ca kaniṭṭhā sahaṃjātā ekamātukā
 bhagavantam thanaṃ pāyesi mātā va anukampikā |
 kittitā agganikkhittā chaḷabhiññā mahiddhikā
 Mahāpajāpati nāma Gotamī iti vissutā. |
 Khemā Uppalayaṇṇā ca ubho tā aggasāvikā
 Paṭācārā Dhammadinnā Sobhitā Isidāṣikā |
 Visākhā Soṇā Sabalā ca Saṃghadāsī vicakkhaṇā
 Nandā ca dhammapālā ca vinaye ca visārādā
 10 etā Jambudīpavhaye vinayaññū maggakovidā. |

107. dīpayimsu te Y, dīpīsu teja G1, dīpīsu (dīpīsu F) te janā X. —

108. jhāpayamānā N, jhāyyamāno F, jhāyamāne Z.

XVIII, 1. therā pi Y. — vibhajjavādi A. — vv. 3—44 are wanting in BG2. — 3. Sākyaputtā N, Sakyā YF. Sākyaputtiyā? (or Sākyaputti? see schol. Kacc., p. 186, ed. Senari.) — 10. Soṇā X, Sokā AG, Yokā Z. — Sabalā ca YF.

therikâ Saṃghamittâ ca Uttarâ ca vicakkhaṇa
Hema Pasādapālâ ca Aggimittâ ca Dāsikâ |
Pheggu Pabbatâ Mattâ ca Mallâ ca Dhammadāsiyâ
etâ daharabhikkhuniyo Jambudīpā idhāgatâ. |
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye
vinaye pañca vācesuṃ satta c' eva pakaraṇe. |
Saddhammanandi Somâ ca Giriddhi pi ca Dāsiyâ
Dhammâ ca dhammapālâ ca vinaye ca visâradâ |
dhutavādâ ca Mahilâ Sobhaṇâ ca Dhammatāpasâ
Naramittâ mahāpaṇṇâ vinaye ca visâradâ |
theriyovādakusalâ Sâtâ Kālî ca Uttarâ,
etâ tadâ bhikkhuniyo upasampannâ dipalaṇjake. |
abhiññâtâ ca Sumanâ saddhammavaṃsakovidâ,
etâ tadâ bhikkhuniyo dhutarāgâ samâhitâ |
sudhotamanasaṃkappâ saddhammavinaye ratâ
vīsati bhikkhunīsaḥassehi Uttarâ sādhusammatâ
sujâtâ kulaputtena Abhayena yasassinâ. |
vinayaṃ tava vācesuṃ piṭakaṃ Anurādhavhaye
nikāye pañca vācesuṃ satta c' eva pakaraṇe. |
abhiññâtâ ca Mahilâ saddhammavaṃsakovidâ
Samantâ Kākavaṇṇassa etâ rājassa dhītara |
purohitassa dhītâ ca Girikālî bahussutâ
Dāsi Kālî tu dhuttassa dhītaro sabbapāpikâ, |
etâ tadâ bhikkhuniyo sabbapālî durāsadâ
odātamanasaṃkappâ saddhammavinaye ratâ |
vīsati bhikkhunīsaḥassehi saha Rohanam āgatâ,
pūjitâ narādevena Abhayena yasassinâ
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye. |

15

20

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemâ? — Pasādapālâ N, Pāsādassalâ FY. — 12. Sallâ YF. — ekūdasā bhikkhuniyo? Comp. Mahāvamsa, p. 115, l. 10. — 13. nikāye pañca (comp. vv. 19. 33)? — 14. Saddhammanandi N, Sadhammanavantamga F, Saddhammacandabhâ ('hâ A) Y. — Naramittâ (Narâm° F) mahāpaṇṇâ X, Nagamissāma Y. — 18. Uttarâ sādhusammatâ X, Uttarâ sâmasammâtâ Z, Uttarâ sâsammatâ (sâsamattâ A1) AG. We probably ought to read thus: vīsati bhikkhunīsaḥassehi saha ... āgatâ. Comp. vv. 23. 25. 32. — pūjitâ kulaputtena? (comp. vv. 23. 26. 37.) — 20. dhītaro? — 21. Dāsikālāsāguttassa Y, Dāsikālî tu dhuttassa N, Dāsikālāhu bhuttassa F. — dhītaro sabbapāpikâ? — 22. sabbapālî? — 23. As the Bhikkhunīs mentioned here lived in Anurādhapura, I believe that we ought to read: Rohanamh[ā] āgatâ. Probably these Bhikkhunīs came from Rohana to Anurādhapura at the time when

Mahâdevî ca Padumâ Hemâsâ ca yasassinî Unnalâ Añjali
Sumâ |

etâ tadâ bhikkhuniyo chaḷabhiññâ mahiddhikâ
25 soḷasabhikkhunîsahasseehi saha Saṃghamittâgatâ, |
pūjitâ Tissarâjena Devânampiyayasassinâ
vinayaṃ vâcayîṃsu piṭakaṃ Anurâdhapuravhaye. |
Mahâsoṇâ ca Dattâ ca Sîvalâ ca vicakkhaṇâ
Rûpasobhiṇî appamattâ pūjitâ Devamânusâ |
Nâgâ ca Nâgamittâ ca Dhammaguttâ ca Dâsiyâ
cakkhubbûtâ Samuddâ ca saddhammavaṃsakovidâ |
Sapattâ Channâ Upâlî ca Revatâ sâdhusammata
etâ venayaggînaṃ aggâ Somanadevassa atrajâ |
Mâlâ Khemâ ca Tissâ ca dhammakatbhikamuttamâ
30 vinayaṃ tâva vâcayîṃsu paṭhamaṃ apagate bhaye. |
Sîvalâ ca Mahâruhâ saddhammavaṃsakovidâ
pasâdikâ Jambudîpâ sâsanena bahû-janâ |
vîsatibhikkhunîsahasseehi saha Jambudîpâgatâ
yâcitâ naradevena Abhayena yasassinâ. |
vinayaṃ vâcayîṃsu piṭakaṃ Anurâdhapuravhaye
nikâye pañca vâcesuṃ satta c' eva pakaraṇe. |
sa-Samuddanavâ devî Sîvalâ râjadhîtarô
visâradâ Nâgâpâlî Nâgamittâ ca paṇḍitâ |
Mahilâ bhikkhunîpâlâ ca vinaye ca visâradâ
Nâgâ ca Nâgamittâ ca saddhammavaṃsakovidâ,
35 etâ tadâ bhikkhuniyo upasampannâ dipalañjake |
sabbâ 'va jâtisampannâ sâsane vissutâ tadâ
soḷasannaṃ bhikkhunîsahassânaṃ uttamâ dhurasammata |
pūjitâ Kuṭikappena Abhayenâ yasassinâ
vinayaṃ vâcayîṃsu piṭakaṃ Anurâdhapuravhaye. |
Cûlanâgâ ca Dhannâ ca Soṇâ ca sâdhusammata
abhiññatâ ca Saṇhâ ca saddhammavaṃsakovidâ |

Abhaya Duṭṭhagâmani, whose father Kâkavaṇṇa had been king of Rohana, and whose sister was the chief of these Bhikkhunis, transferred his residence to Anurâdhapura, after the defeat of Elâra.

24. Unalâ YF. — 25. saha Saṃghamittâ idhâgatâ N. This passage is hopelessy corrupted. The names both of Saṃghamittâ and of Devânampiya (v. 26) seem to be out of place here. — 29. venayikânaṃ aggâ? — Chandâ Y. — 30. apagato Y. — 31. pasâdikâ CM. — pasâditâ Jambudîpe sasanena bahû jane? — 34. °samuddanavâ Z. — 38. Dhannâ ca N, Dhammâ ca F; these words are wanting in Y.

Gainikadhîta mahâpaññâ Mahâtissâ visâradâ
 Cûlasumanâ Mahâsumanâ Mahâkâlî ca paṇḍitâ |
 sambhâvitâ kule jâtâ Lakkhadhammâ mahâyasâ,
 Dîpanayâ mahâpaññâ Rohane sâdhusammata |
 abhinnâtâ ca Samuddâ saddhammavaṃsakovidâ
 vibhajjavâdi vinayadharâ ubho tâ saṃghasobhanâ, |
 etâ c' aññâ ca bhikkhuniyo upasampannâ dîpalañjake
 odâtamanasamkappâ saddhammavinaye ratâ |
 bahussutâ sutadharâ pâpabâhirakâ ca tâ
 jalitvâ aggikkhandhâ va nibbutâ tâ mahâyasâ. |
 idâni atthi aññâyo therikâ majjhimâ navâ
 vibhajjavâdi vinayadharâ sâsane pavēṇipâlakâ
 bahussutâ sîlasampannâ obhâsenti mahimā imān ti. |

Sivo ca dasa vassâni rajjaṃ kâresi khattiyo,
 patitthapesi ârâmaṃ vihâraṃ Nagaraṅgaṇaṃ. | 45
 Sûratisso dasa vassâni rajjaṃ kâresi khattiyo,
 kâresi pañcasatârâmaṃ ulâraṃ puññaṃ anappakam. |
 Sûratissaṃ gahetvâna Damilâ Senaguttakâ
 duve dvâdasa vassâni rajjaṃ dhammena kârayuṃ. |
 atrajo Muṭasivassa Aselo Senaguttake
 hantvâna dasa vassâni rajjaṃ kâresi khattiyo. |
 Elâro nâma nâmena Aselaṃ hantvâna khattiyo
 catutâlisa vassâni rajjaṃ dhammena kârayi. |
 chandâgatiṃ agantvâna na dosabhayamohâgatiṃ
 tulâbhûto va hutvâna dhammena anusâsi so. | 50
 hemantam pi ca gimhânaṃ vassânam pi na vassati,
 satataṃ meggho vassati sattasattâham pi vassati. |
 tîpi adhikâraṇâni âsi .. vinicchi bhûpati,
 rattiṃ 'va vassati meggho divâ pana na vassati. |
 Kâkavannaṃssa yo putto Abhayo nâma khattiyo
 dasayodhaparivâro, vâraṇo Kaṇḍulo tahiṃ, |
 hanitvâ battiṃsa râjânaṃ vaṃsaṃ katvâna ekato,
 catuvisati vassâni rajjaṃ kâresi khattiyo. |

bhâpavâraṃ atthârasamaṃ. mahâvâraṃ nitthitaṃ.

40. Rohane X, Rosâmano Z, Rosâmane (°ne G) AG. — 41. vibhajja-
 vâdi? — 44. vibhajjavâdi Y, °dâ X. — obhâsenti A, obhâseti GX, obhâ-
 senti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are
 wanting in YF. — vv. 51—53 are wanting in BG2Z. — 51. vaṭṭahi X,
 vaṭṭhati (corrected into vassati) G1, vassati A. — 52. ca AFG, va N.

gamikavattaṃ suṇitvā bhikkhusaṃghassa bhāsato
 adāsi gamikabhesajjaṃ phāsuvihāraṃ . . . |
 bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ
 adāsi e' eva bhikkhunīnaṃ yadicchaṃ rājaissaro. |
 silāthūpaṃ akāresi vihāraṃ Cetiyapabbate
 kāresi āṣanasālaṃ Jalakaṃ nāma uttamaṃ. |
 Girināmanigaṇṭhassa vuṭṭhokāse tahiṃ kato
 Abhayagiriṇi paññatti-vohāro samajjāyatha. |
 Ālavatto Sābhiyo ca Panayo Palaya-Dāṭhikā
 euddasavassaṃ satta māsā pañca rājāno kārayuṃ. | 15
 Saddhātissassāyaṃ putto Abhayo nāma khattiyo
 Dāṭhikaṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. |
 Abhayagiriṃ patiṭṭhapesi silāthūpaṃ cetiyamantare.
 dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. |
 satta yodhā Abhayassa ārāmaṃ pañca kārayuṃ;
 Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato
 Devo ca Uttaro e' eva etc kho satta yodhino. |
 vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārayi,
 Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaāsayaṃ, |
 Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,
 Devo ca Uttaro e' eva Devāgāraṃ akaṃsu te. | 20
 Kākavaṇṇassa atrajo Mahātisso mahīpati
 dinne kathikaṃ katvāna sālikkhette mahīpati
 adāsi Summatherassa santacittassa jhāyino. |
 yantaṃ kathikaṃ katvāna tīṇi vassaṃ anūnakaṃ
 mahādānaṃ pavattesi bhikkhu koṭisahassiyo. |
 katapuñño mahāpañño Abhayo Duṭṭhagāmani
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 bhāṇavāraṃ ekūnavīsatiṃ.

XX.

Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto
 kārāpesi mahāthūpaṃ Tisso vihāraṃ uttamo. |

11. gamikavattaṃ Y, kamikavattaṃ F, gamikavattakam N. — 12. hāni-
 kāle N, mārīkāle F. I do not understand this word. — 13. silāthūpaṃ A,
 comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vuṭṭhokāse N, puṭṭho-
 kuse F, vuṭṭhokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. —
 gato BFGZ, kato AN. — 15. The first two names ought to be Pu-
 lāhattho and Bāhiyo. — satta māsāṃ? satta māsāni? — 17. Abhaya-
 giri YF. — 22. yante? — bhikkhū kot? — 23. mahāpuñño FY.

vihâraṃ kârâpayati Kallakâlena uttamam
 aññañ ca bahu vihâraṃ Saddhâtissena kâritam. |
 caturâsītisahassāni dhammakkhandaṃ mahârahaṃ,
 ekekadhammakkhandhassa pūjaṃ ekekaṃ akârāyi. |
 pāsādañ ca akârāyi manuññaṃ sattabhūnikam,
 lohithakena chādesi Saddhâtisso mahāyaso; |
 Lohapāsādakaṃ nāma samaññaṃ paṭhamam ahū.
 5 kârāpesi kharāpiṇḍam, Mahāthūpe varuttame |
 hatthipākāraṃ kâresi parivāraṃ manoramam,
 caturassañ ca kâresi talākaṃ tāvakālikam. |
 atṭhârasāni vassāni rajjaṃ kâresi khattiyo.
 katvā aññaṃ bahu puññaṃ datvā dānaṃ anappakaṃ
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 Saddhâtissassa atrajo Thūlathano 'ti vissuto.
 kârāpesi mahārāmaṃ vihâraṃ Alakandaraṃ.
 dasāhaṃ ekamāsañ ca rajjaṃ kâresi khattiyo. |
 Saddhâtissassa atrajo Lañjatisso 'ti vissuto
 navavassaṃ chamāsaṃ ca issariyaṃ anusāsi so. |
 kârāpesi tilaṇcanaṃ Mahāthūpe varuttame,
 10 paṭiṭṭhāpesi āraṃ Kumbhilādhimanoramam, |
 kârāpesi Dīghathūpaṃ Thūpārāmapurattitho,
 silākaṇḍuke kâresi Thūpamārāmanuttame. |
 Lajjitissamhi uparate kaṇiṭṭho tassa kârāyi
 rajjaṃ chaḷ eva vassāni Khallāṭaṇāganāmako. |
 kam Mahārattako nāma hantvā Khallāṭakaṃ camūpati
 rajjaṃ kâresi dinekaṃ paduṭṭho akataññuko. |
 tassa rañño kaṇiṭṭho tu Vaṭṭagāmanināmako
 duṭṭhaṃ senāpatiṃ hantvā pañcamāsaṃ rajjaṃ kari. |
 Pulahattho tu Damilo tīṇi vassāni kârāyi.

XX, 2. Gallakâlena ABG, Gallakâlenam Z, Kallakâlena N, Kallakâ-
 lena F: Kallakâlenam? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X,
 añña Y. — bahu AB, bahu GFZn. — vihâraṃ G1XZ, vihāre ABG2. —
 7. bahuṃ ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lajjitisso, Lajji-
 tisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilādim° Z, Kumbhi-
 lādīm° A, Kumbhilādhim° BGX. Kumbhilādhimanoramam? See Mah.,
 p. 201, l. 6. — 12. Lañjatisamhi N, Lañcatisamhi FG1, Lajjikat° ABG2,
 Lajjit° Z. — 13. Mahārantaṅko AB, Kammahārattako ZG1, Kammahārantaṅko
 G2, Kammahārathako F, Kammahārattako N. — Khallāṭabhūpatiṃ ABG2Z.
 tam Mahārattako nāma hantvā Khallāṭakaṃ camūpati? Comp.
 Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off.
 Library (no. 91) reads Mahārattako.

duve vassâni Bâhiyo camûpati rajjam kari. | 15
 hantvâ tam Panayamâro satta vassâni kârâyi.
 tam hantvâ Palayamâro satta māsâni kârâyi. |
 tam hantvâ Dâṭhiyo nâma duve vassâni kârâyi.
 ete pañca Damilajâtâ antarikâ ca bhûpati
 satta māsâni cuddasa vassâni kârâyum rajjam. |
 Vaṭṭagâmani mahârājâ āgantvâna mahâyaso
 Dâṭhikam Damilam hantvâ sayam rajjam akârâyi. |
 Vaṭṭagâmani Abhayo so evam dvâdasa vassâni
 pañcamâsesu âdito rājâ rajjam akârâyi. |
 piṭakattayapâliṇ ca tassâ aṭṭhakatham pi ca
 mukhapâṭhena ânesum pubbe bhikkhu mahâmati. | 20
 hānim disvāna sattānaṃ tadā bhikkhu samāgatā
 ciraṭṭhitatthaṃ dhammassa potṭhakesu likhāpayum. |
 tass' accaye Mahâcūli Mahâtisso akârâyi
 rajjam cuddasa vassâni dhammena ca samena ca. |
 saddhāsampanno so rājâ katvā puññāni nekadhā
 catuddasaṇṇam vassānaṃ accayena divaṃ agā. |
 Vaṭṭagâmanino putto Coranāgo 'ti vissuto
 rajjam dvâdasa vassāni coro hutvā akârâyi. |
 Mahâcūlissa yo putto Tisso nāmā 'ti vissuto
 rajjam kâresi dīpaṃhi tīpi vassâni khattiyo. | 25
 Sivo nâma yo rājâ Anulâdeviyā saṃvasi,
 ekavassāṇ ca dvemāsaṃ issariyaṃ anusâsi so. |
 Vaṭuko nâma yo rājâ Damilo aññadesiko
 ekavassāṇ ca dvemāsaṃ issariyaṃ anusâsi so. |
 Tisso nāmâsi so rājâ kaṭṭhabhatīti vissuto,
 ekavass' ekamāsaṇ ca rajjam kâresi tāvade. |
 Niliyo nâma nāmena Damilarājâ 'ti vissuto
 kâresi rajjam temāsaṃ issariyaṃ anusâsi so. |
 Anulâ nâma sâ itthi hanitvāna naruttame
 catumāsaṃ Tambapaṇṇimhi issariyaṃ anusâsi sâ. | 30
 Kuṭikāṇṇatisso nâma Mahâcūlissa ātrajo

17. antarikâ ca bh° ABGR, antarikâ va bh° F, anantarikâ' ca bh°
 CMn. antarikâ camûpati? — 19. °māsesu FY, °māsehi N. — 20. °ka-
 tham pi ca XG, °kathāni ca M, °katāni ca CR, °kathā pi ca AB. bhi-
 kkhū mahāmati! — 21. bhikkhū! — 26. Sivo AC. — S° ca (or: 'ti)
 nāmā? — so Y. — 27^a. so AZ. — 30^a. sâ BFGZn, yā A and the stanza
 of the Porāṇā, Introd., p. 6.

uposathagharaṃ kâresi vihâre Cetiyapabbate, |
gharassa purato kâresi silâthûpaṃ manoramaṃ,
ropesi bodhiṃ tatth' éva, mahâvatthum akârayi. |
bhikkhunûnaṃ dadatthâya jantâgharaṃ akârayi,
Padumassare ca uyyâne pâkâraṇ ca akârayi, |
nagarassa gopanatthâya parikhaṃ khanâpesi so,
pâkâraṇ ca akâresi sattahattham anûnakam. |
Khemam va Duggaṃ gaṇhâpesi talâkaṃ vatikâlikam,
Setuppalâdi gaṇhâpesi Vaṇṇakâlam manoramaṃ.
5 dveṇisati ca vassâni rajjaṃ kâresi khattiyo. |
bhâṇavâraṃ vîsatimaṃ.

XXI.

Kuṭikaṇṇassa atrajo Abhayo nâma khattiyo
Mahâthûpavare ramme sayam dassanam âgami. |
khinâsavâ vasî pattâ vimalâ suddhamânasâ
sajjhâyanti dhâtugabbhambi pûjanatthâya gaṇhati. |
râjâ sutvâna sajjhâyam dhâtugabbhe manorame
thûpaṃ padakkhiṇam katvâ catudvâresu nâddasa. |
samantato namassitvâ narindo sajjhâyam uttamaṃ
iti râjâ vicintesi: sajjhâyam tattha gaṇhati? |
catudvâre na gaṇhati, bahiddhâpi na gaṇhare,
5 anto pi dhâtugabbhasmiṃ sajjhâyam gaṇhanti pesalâ. |
aham pi datthukâmo 'mhi dhâtugabbham varuttamaṃ

33. atthâya AZB2G2, adatthâya B1G1F, dadatthâya N. tad(â) atth-
âya? — 35! setuppalâdiṃ AB. — vaṇṇamâlam Z. — I conjecture:

Khemam ca Duggaṃ khanâpesi (or: gaṇhâpesi? see 22, 64)
talâkaṃ tâvakâlikam,

Setuppalavâpiṃ khanâpesi (gaṇhâpesi?) Vaṇṇakâliṃ ma-
noramaṃ.

Comp. 21, 17; 20, 6; Mâh., p. 210, l. 10.

XXI, 1. saṃghaṃ daṣṣanam âgami? comp. v. 6; 13, 15. —
2. sajjhâyam dhâtug°? — „gaṇhati“ is said here and at v. 4 *metri*
causa instead of „gaṇhanti“. Comp. Therigâthâ (Phayre MS., fol. 5a):

„ko nu te idaṃ akkhâsi ajânantaṣsa ajânato?“

Samy. Nikâya (Phayre MS. vol. I, fol. ku):

„akkheyyasaññino sattâ akkheyyasmiṃ patiṭṭhitâ,
akkheyyam apariññâya yogaṃ âyanti maccuno,
akkheyyam ca pariññâya akkhâtâraṃ na maññati.“ —

4. tattha X, tassa Y. kattha? — 5a. gaṇhanti?

sajjhāyam pi suñissāmi bhikkhusamghaṃ ca dassanaṃ. |
 rañño saṃkappam aññāya Sakko devānam issaro
 pāturahū dhātugabbhasmiṃ there hi ajjhabhāsatha: |
 rājā bhante daṭṭhukāmo dhātugabbhassa dassanaṃ.
 saddhānurakkhanatthāya dhātugabbhaṃ nayimsu te. |
 disvā dhātugharaṃ rājā vedajāto katañjali
 akāsi dhātusakkāraṃ mahāpūjā ca sattāhaṃ. |
 madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ,
 akāsi sabbapūjaṃ ca sattakkhattuṃ anaggbhikaṃ, | 10
 aññaṃ pūjaṃ ca kāresi sattakkhattuṃ yathārahaṃ,
 sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ, |
 pupphapūjaṃ akāresi sattakkhattuṃ manoramam,
 pūritajalapūjaṃ sattāhaṃ dakapūjaṃ ca sattāhaṃ. |
 pavālamayajālāṇ ca kārāpesi anaggbhikaṃ
 Mahāthūpe paṭimukka cīvaraṃ iva pārutaṃ. |
 daḷhaṃ katvā dīpadaṇḍaṃ thūpapādasamantato
 sappināliṇ ca pūretvā dīpaṃ jalāpesi sattadhā. |
 telanāliṃ pūretvā thūpapādasamantato
 teladīpaṃ jalāpesi cuddasakkhattuṃ punappunaṃ. | 15
 gandhodakena pūretvā kilāṇjaṃ katvāna matthake
 pattharetvā uppalahatthe sattakkhattuṃ akārayi. |
 thūpassa pacchimokāse talāke Khemanāmake
 yojetvā yantakaṃ tattha udakapūjaṃ akārayi. |
 samantā yojanaṃ sabbhaṃ kusumānaṃ ca ropayi,
 akāsi pupphagumbaṃ ca Mahāthūpe varuttame. |
 makulapupphitaṃ pupphaṃ samānetvāna khattiyo
 akāresi pupphagumbaṃ cuddasakkhattuṃ punappunaṃ. |
 nānāpupphaṃ samocitvā sālindaṃ sahapākāraṃ
 pupphathambhaṃ kāretvāna sattakkhattuṃ punappunaṃ. | 20
 ... addasa nānārūpaṃ vicitrakaṃ

7. there hi X, there ti G, there AB, therānaṃ Z. — 8. saddhānu-
 rakkhanaṭṭhāya C. te XG1, taṃ Y. — 9. mahāpūjaṃ ca N, mahapū-
 jāni Z. — 10^b. sabbapūjaṃ ABG2Z, gabbhapūjaṃ G1X. sappipūjaṃ? —
 11. añjanapūjaṃ ca kāresi? Comp. Mahāv., p. 212. l. 2. — 12. thūpa-
 pūjaṃ G1X. — ekapūjaṃ Y, dakapūjaṃ X. — 13. paṭimukkaṃ? — pār-
 utaṃ N, pāruto AFG1Z, pārutā BG2. — 16. pattharivā AZ. — 17. Tisea;
 nāmake ABG2Z. — dakapūjaṃ N. — 18. kusumāni (which may be the
 correct reading) ABG2, kusumānaṃ FG1Z, kusumagaṃ N. — akāresi N. —
 19. makulap° G1X, vakulap° Y. — akāsi FY. — 20. samocinivā Z.

... akâsi samânarûpâni khattiyo. |
 sudhâkammaṃ akâresi Mahâthûpe varuttâme.
 abhisekaṃ karitvâna akâsi sudhâmaṅgalaṃ. |
 Sakyaputto mahâvîro assatthadumasantike
 sabbadhammapaṭividdho akârâyi anuttaro. |
 ðhito Meghavane ramme yo rukkho dipajotano
 taṃ bodhim pi abhisekaṃ khattiyo akâsi sînanapaṇi. |
 vassaṃ vutthâ pavâresuṃ bhikkhusaṃghasukhâvahâ,
 25 pavâraṇâṇuggahâya pavâraṇadânaṃ akâsi so. |
 adâsi candanaṃ dânaṃ bhikkhusaṃghe gaṇuttame,
 balabheriṇ ca adâsi Mahâthûpe varuttame. |
 laṅkâmadamadâ c' eva seṭṭhakanâṭanâṭakâ
 sabbesaṃ saṃkharitvâna Mahâthûpe adâsi so. |
 visâkhamâse puṇṇamâyaṃ sambuddho upapajjatha,
 taṃ mâsaṃ pûjanatthâya aṭṭhavîsati akârâyi. |
 Mahâmeghavane ramme Thûpârâme varuttame
 kâresi uposathâgâraṃ ubhovihaṃramantare. |
 akâ aññaṃ bahuṃ puññaṃ dânaṃ câpi anappakaṃ,
 30 aṭṭhavîsati vassâni rajjaṃ kâresi khattiyo. |
 Kuṭikapaṇassa yo putto Nâganâmo 'ti khattiyo
 kâresi ratanamayaṃ iṭṭhakâdim varuttame, |
 dhammâsanaṃ ca sabbattha Ambatthalathûpanuttame.
 giribhaṇḍagahaṇaṃ nâma mahâpûjaṃ akârâyi. |
 yâvata Laṅkâdîpaṃhi bhikkhû atthi supesalâ
 sabbesaṃ cîvaraṃ datvâ bhikkhusaṃghe gaṇutta...
 dvâdasâni so vassâni rajjaṃ kâresi khattiyo. |
 Mahâdâṭhikassa putto Âmaṇḍagâmani nâma Abhaya iti
 vissuto

21. samânar° X, sammâni r° G1Z, sabbâni r° G2B, sammâr° A. —
 22. akâresi ABG2, ca kâresi Z, karissanti XG1. — vv. 22^b — 28 are wanting
 in B. — subham° N, sudhâm° F, thûpam° Z, maṅgalaṃ AG. Comp. Mahāv.,
 p. 212, l. 7. — 23. pakâsesi Z. akârâyi is corrupted; at 13, 50 we have
 instead of it: „buddho âsi“. — 24. ðhite N, piṭṭhito (°te M) AFGZ.
 — yo F, gho AGZn. — dipajotako AZ. — sînanapaṇi N, dhinnâmanapaṇi
 (°taṃ A) AFG, bhûpati Z. sînâpanaṃ? — 25. bhikkhusaṃghâ su-
 khâvahâ? — pavâraṇâd° C. — adâsi Z. — 27. laṅkâmadamadâ Y, laṅ-
 kâmadamasadâ F. Comp. 6, 69. V. 27^b seems to be a conglomeration
 of fragments of two different verses, the first beginning (comp. 6, 69):
 „sabbe saṃ[ghaṃ]...“ — 28. vesâkhamâse. — 31. iṭṭhakâdim N, °di
 YF. — 32. girigaṇḍigahanaṃ F, giribhaṇḍikaṃ BG2, giribhaṇḍikakaṃ Z, giri-
 gaṇḍikakaṃ G1, giriṇ bhaṇḍikaṃ A. Comp. Mahāv., p. 214, l. 2. — 34. °nâ-
 mako Y.

khanâpesi udapânaṃ Gâmeṇḍitalâkam pi ca, |
 Rajatalenaṃ kâresi, thûpassa rajatâmayam
 chattâtichattam kâresi Thûpârâme varuttame, | 35
 Mahâvihâre Thûpârâme ubhopâsâdamuttame
 bhaṇḍâgâraṃ akâresi bhaṇḍalenaṃ ca sabbaso, |
 mâghhataṇ ca akâresi Tambapaṇṇitale pi ca.
 nava vass' atṭha māsāni rajjam kâresi khattiyo. |
 tass' eva kaniṭṭhako rājā Kaṇirajānū 'ti vissuto
 paripuṇṇatīni vassāni rajjam kâresi khattiyo. |
 Âmaṇḍagâmaniputto Cûlâbhayo 'ti vissuto
 patitṭhâpesi so rājā Gaggararâmam uttamam. |
 rajjam kâresi vass' ekaṃ Cûlâbhayo mahîpati.
 Sîvalî nâma sâ itthi Revatî iti vissutâ | 40
 catumâsam rajjam kâresi rañño Âmaṇḍadhîtarō.
 Âmaṇḍabhâgineyyo tu Sîvaliṃ apaṇīya tam |
 Ilanâgo 'ti nâmena rajjam akârāyi pure.
 Ilanâgo nâma rājā suṇitvâ kapijâtakam |
 Tissadûratalâke ca khanâpesi arindamo.
 chahi vassehi so rajjam kâresi dîpalaṇjake. |
 Sîvo 'ti nâma nâmena Candamukho 'ti vissuto
 akâsi Manikârâmam vihâre Issaravhaye. |
 tassa rañño mahesî ca Damilâdevîtî vissutâ
 taṇ ñeva gâme attano vaṭṭam adâsi ârâme.
 satta mās' atṭha vassāni rajjam kâresi khattiyo. | 45
 Tisso ca nâma so rājā Yasalâlo 'ti vissuto
 satta mās' atṭha vassāni rājā rajjam akârāyi. |
 dvârapâlassa atrajo Subharājā 'ti vissuto
 kârâpesi Subhârâmam Villavihâram manoramam, |
 pariveṇâni kâresi attanâmena sâmakam.
 chamhi vassamhi so rājā issariyam anusâsi so. |
 bhânavâram ekavisatimam.

34. pi ca ABG2, ca kârāyi Z, iva G1, idha X. — 36. bhaṇḍagharāṃ
 (instead of bhaṇḍalenaṃ) X. — 38. tasseva kaniṭṭhako N, Tisso nâma so
 (yo C) YF. — 41. I believe that dhîtarō ought to be corrected into dhi-
 tikâ which looks very much like it in Burmese characters. — 44. Māni-
 kârâmam Mn, Manik' ABCGR, Saṇik° F. Manikârâgâmam? Comp.
 Mahāv., p. 218, l. 9. — 45^{b, c} is wanting in BG2. — taṇñeva gâme N,
 taññevagâme F, taññekome AG1Z. — vaṭṭam F, vaṭṭam N, vannaṃ A, va-
 ṇṇam G1Z. — 47. Mahāv.: Vallivihârakam. — 48. sâmakam YF, sâmakam N.
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 43.

XXII.

Vasabho nâma so rājâ vihâre Cetiyapabbate
dasa thûpâni kâresi kittiphalavaruttame. |
Issariye nâma ârâme vihâraṃ ca manoramaṃ
kâresi uposathagharaṃ dassaneyyaṃ manoramaṃ. |
balabheriṇ ca kâresi Mucelaṃ vihâraṃ uttamaṃ.
sampatte tîpi vassâni chalâni cîvaram adâ. |
sabbattha Laṅkâdîpasmiṃ ârâme santi jinnake,
kâresi sabbattha âvâsaṃ dhammikapûjaṃ mahârahaṃ. |
cetiyaḡharaṃ kâresi Thûpârâme varuttame.
kâresi pûjayî rājâ catucattâlisa anûnakaṃ. |
Mahâvihâre Thûpârâme vihâre Cetiyapabbate
paccekâni sahaṣṣâni teladîpaṇ jalâpayi. |
Mayantiṃ Rājuppalaṡâpiṃ Vahaṃ Kolambanâmakam
Mahânikkhavaṡṡivâpiṃ Mahârâmettim eva ca |
Kehâlaṃ Kâlîvâpiṇ ca Jambuṡiṇ Câthamaṅgaṃ
Abhivaḡḡhamânakaṇ ca ice ekâdasa vapiyo. |
dvâdasa mâtikaṇ c' eva subhikkhatthaṇi akârayi.
puṇṇaṃ nânâvidhaṃ katvâ pâkâraṃ parikhaṃ pure, |
dvâraṡṡâlâṃ akârayi, mahâvatthuṇ ca kârayi.
10 tahiṃ tahiṃ pokkharani khanâpesi nagare pure, |
ummaggena pavesayi udakaṃ râjakuṇjaro.
catucattâlisa vassâni rajiṃ kâresi issaro 'ti. |
Vasabhassa atrajo putto Tisso 'ti vissuto
ârâmaṃ Maṅgalaṇâmakam kârâpesi mahîpati.
kâresi rajiṃ dîpasmiṃ tîpi vassâni tâvade 'ti. |
Tissassa atrajo putto Gajâbâhukagâmani
kârâpesi mahâthûpaṃ Abhâyârâme manorame. |

XXII, 1. kittipâlo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalakûṭe 'varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chalâni ABFZ, chalâni G, [chalâṇaṃ N. A chacivaraṃ instead of the ticivara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. saṃkhari? — 5. pûjâyo? — 7. Mayenti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagâmakam, Mahāv. and Mahāv. Tikâ. — Mahânikkaviṡṡivâpiṃ ca A, Mahâpîkaviḡḡvivâpiṃ Mahāv. — Mahârâmettim X, Mahâmettiyam Y, Mahâgâmadviṃ Mahāv. — 8. Kâlîvâsaṃ Mahāv. — Jambûdiṃ F, Jambuṡiṃ G1N, Jambuṡiṃ Z, Jambutthaṃ B, Jambuviṃ A. Cambuddhiṃ Mahāv. — Vâtamaṅgaṃ Mahāv. — 9. parikâpâkâraṃ pure Y, parinapakâraṃ pure F.

mâtattham Gâmaninâmam talâkam kâresi nâyako,
 kârâpesi ca ârâmam Rammakam nâma issaro.
 dvevîsati vassâni dîpe rajjam akârayîti. |
 Mahallanâgo 'ti nâmena Tambapanimhi issaro
 Sâjilakandakârâmam, dakkhiṇe Goṭapabbatam, | 15
 Dakapāsānaârâmam, vihāram Sûlipabbatam
 kârâpesi Tanavelim, Rohane Nâgapabbatam. |
 ârâmam Girisâlikam kârâpesi vinâyako.
 chavassam rajjam kâretvâ gato so âyusamkhaye 'ti. |
 Mahallanâgassa yo putto Bhâtutisso 'ti vissuto
 Mahâmeghavanuyyānam kârâpanatthāya issaro |
 parikkhepesi parikkhepam pākāram dvārattālakam
 kârâpesi ca so rājā ârâmam Varanâmakam. |
 Gâmanim nâma talâkam khanâpetvâ vinâyako
 pādāsi bhikkhusamghassa Bhâtutisso vinâyako. | 20
 khanâpesi talâkam tam Randhakaṇḍakanâmakam,
 kâres' uposathâgāram Thûpārāme manorame. |
 mahādānam pavattesi bhikkhusamghe vinâyako
 catuvîsati vassâni rajjam dîpe akârayîti. |
 tassa kaniṭṭho nâmena Tisso iti suvissuto
 kâresi uposathâgāram Abhayārāme manorame. |
 kâresi dvâdasatthānam Mahāvihāramuttame,
 vihāram kâresi so thûpam Dakkhinārāmasavhaye, |
 tato aññam bahu punnam kalyāṇe buddhasāsane.
 atthārasāni vassāni issariyam akârayîti. | 25
 Tissassa atrajo putto rājārahâ dve bhâtukā
 rajjam kâresu dîpamhi tîpi vassāni nâyakā. |
 Vaṅkanāsikatisso tu Anurâdhapure rajjam
 tîpi vassāni kârāyi puññakammānurûpavā. |
 Vaṅkanāsikatissassa accāye kârāyi suto

14. mâtattham N, yatthāva FGZ, yatthā ca AB. Comp. Mahāv., p. 223, l. 9. — 15. Sâjilakaṇḍakârâmam N, Pajilakandak° F, Sâjilakandhak° BG. Mahāv.: Pejalaka. — Goṭapabbatam X, Goṭapabbatam G1, Koṭip° BG2. Mahāv.; Golap° A, Holakapabbate Z. — 16. Mahāv.: Naceli. — 17. Girisâlikam F. Mahāv.: Antogiririhâlikam. — 18. Âkutisso Y. — Bhavarān° F. Gavārān°? Comp. Mahāv., p. 224, l. 10. — 21. Rannakaṇḍakanâmakam F. Rannakaṇḍakan° B, Rattakaṇḍakan° A, Rannakaṇḍakan° G, Rannal aṇṇakan° Z. — 24. dvâdasatthāne A, comp. Mahāv., p. 225, l. 6. — 25. bahum A. — 26. atrajā puttā? — vv. 27—31 are wanting in N.

rajjam dvâvîsa vassâni Gajâbâhukagâmani. |
 Gajâbâhuss' accayena pasuro tassa rājino
 rajjam Maballakanāgo chabbassâni akārayi. |
 Maballanāgass' accayena putto Bhâtikatissako
 30 catuvisati vassâni Laṅkârajjam akārayi. |
 Bhâtikatissaccayena tassa kaniṭṭha-Tissako
 atṭhârasa samâ rajjam Laṅkâdipe akarayi. |
 Kaniṭṭhatissaccayena tassa putto akārayi
 rajjam dve yeva vassâni Khujjanāgo 'ti vissuto. |
 Khujjanāgakanitṭho taṃ rājā ghātiya bhâtikaṃ
 ekavassam Kuṇjanāgo rajjam Laṅkāya kārāyīti. |
 Sirināgo laddhajayo Anurâdhapure vare
 Laṅkârajjam akāresi vassān' ekūnavīsati. |
 Sirināgo nāma nāmena Mahāthūpaṃ varuttamaṃ
 35 pūjesi ratanamālena, chattam thūpe akārayi. |
 kāresi posathāgāraṃ Lohapāsādaṃ uttamaṃ,
 ūṇavīsati vassâni rajjam kāresi khattiyo 'ti. |
 Sirināgassa atrajo Abhayo nāma mahīpati
 adāsi bhikkhusaṃghassa dvesatasahassarūpiyā. |
 pāsāpavedim akasi mahābodhivaruttame.
 dvâvîsa vassâni rājā issariyaṃ anusāsi so 'ti. |
 tassa kaniṭṭho rājā tu Tissako isi vissuto
 Abhayārāme Mahāthūpe kāresi chattam uttamaṃ, |
 Mahāmeghavane ramme Abhayārāme manorame
 40 akāsi suvaṇṇathūpaṃ ubhovichāramuttame. |
 sutvā gilānasuttantaṃ Devatherassa bhāsato
 adāsi gilānabhesajjaṃ pañcāvāsaṃ varuttamaṃ. |
 rattiṃ acchariyaṃ disvā āramaṃ Dassamāliniṃ,
 mahābodhimanorame dīparūpe patitṭhasi. |
 tassa raṇṇo tñ vijite dīpanti akappiyaṃ bahum,
 vitaṇḍavāde dīpetvā dūsesum jinasāsaṇaṃ. |
 disvāna rājā pāpabhikkhu dūsentam jinasāsaṇaṃ

28. dvâvisati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-
 suro? — 33. rājā ABG2Z, rāja G1, rājaṃ N, bhajaṃ F. — Kuṇjanāgo
 G1Zn, Kuṇcanāgo F, Khujjanāngo A, Kujjanāgo BG2. — 37. rūpiyaṃ A.
 — vv. 42. 43 are wanting in BG2Z. — 42. rattiṃ acch° N, rattinicch° F,
 vārassa acch° AG. — Dīpamāliniṃ N, Dassamāliṇi (°ni F) AFG. — dīpa-
 rūpe (°ruse F) X, disarūpe AG. — patitṭhayaṃ A, patitṭhasi GX. pati-
 tṭhapi? — 43. cīpanti AG, dīpanti X, dīpenti? — 44. °bhikkhum Mn.
 °bhikkhū? — dussente A, dūsentē BG2, dūsentam G1Zn, dūsentam F.

Kapilâmaccam âdâya akâsi pâpaniggaham. |
 vitaṇḍavâdam madditvâ jotayitvâna sâsanam
 Hatthapaṇḍhihi pāsānam adā Meghavanodanam.
 dveṣisati tu vassāni rajjam kâresi issaro 'ti. | 45
 Tissassa âtrajo putto Sirinâgo 'ti vissuto
 rajjam kâresi dīpamhi dve vassāni anūnakam. |
 mahābodhissa sāmanta pākāraṇ cāta maṇḍapam
 akārayi pāsādikam Sirināgavhaya ayam. |
 Asaṅgatisso 'ti nāmena Mahāthūpe varuttame
 sovaṇṇamayāni chattāni kâresi thūpamatthake. |
 maṇimayam sikhāthūpam Mahāthūpe varuttame
 tassa kammassa nissande pūjā kâresi tāvade. |
 Andhakavindasuttantaṁ Devatheraṣṣa bhāsato
 catudhāre dhuvayāguṁ paṭṭhapesi arindamo. | 50
 Vijayakumārako nāma Sirināgassa âtrajo
 pituno accaye rajjam ekāvassam akārayi. |
 rajjam cattāri vassāni Saṅghatisso akārayi,
 Mahāthūpamhi chattaṁ so hemakammaṇ ca kārayi. |
 Saṅghabodhi nāma nāmena rājā āsi susilavā,
 dve vassān' eva so rājā rajjam kâresi khattiyo. |
 ramme Meghavanuyyāne dhuvayāguṁ arindamo
 paṭṭhapesi salākaggaṁ Mahāvihāramuttame. |
 Abhaya nāma nāmena Meghavaṇṇo 'ti vissuto
 kâresi silāmaṇḍapam Mahāvihāramuttame. | 55
 padhānabhūmiṁ kâresi Mahāvihārapacchato,
 kâresi bodhiparivāraṁ silāvedhiṁ anuttamaṁ, |
 silāparikhaṇ ca kâresi toraṇaṁ ca mahārahaṁ,
 kâresi silāpallaṅkam mahābodhigharuttame. |
 uposathagharam kâresi Dakkhiṇārāmanantare.
 adāsi so mahādānam bhikkhusaṅghagaṇuttame. |

45. vetullavâdam Y (except G1). This may be the correct reading (see Mahāv., p. 227, l. 6). — Hatthapaṇḍhihi N, Hatthapāṇihi F, Hatthipannihī ('ntihī M) Z, Hatthipapūhi ('pūhi B) ABG. — pāsānam B, sâsanam F, bālānam N. Hattha- (or: Satta-) paṇḍikapāsādam? comp. Mahāv., p. 226, l. 11. — 47. cātha? — I give this stanza according to N, the reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of the whole stanza): panakam (patakam Z; F omits this word) pākāraṇ ca samāṇḍapam akārayi pāsādakam. — 48^a is wanting in N. — Asaṅgatisso BG. Read: Saṅghatisso. — 52^b is wanting in YF. — 57. mahābodhi-varuttame ABG2Z, °garuttame G1.

katvâ rājaghāraṃ rājā mahāvattḥuṃ manoramaṃ
 bhikkhusaṃghassa datvāna pacchā rājā paṭiggahi. |
 vesākhapūjaṃ kāresi rājā Meghavane tadā.
 10 terasāni hi vassāni issariyaṃ akasi so 'ti. |
 atrajo Meghavaṇṇassa Jetṭhatisso mahīpati
 rajjaṃ kāresi dīpamhi Tambapaṇṇimhi issaro. |
 maṇim mahagghaṃ pūjesi Mahāthūpe varuttame.
 katvāna lohapāsādaṃ pūjetvā maṇim uttamaṃ |
 Maṇipāsādo 'ti paṇṇattim kārāpesi narāsabho.
 kārāpetvāna ārāmaṃ Pācīnatissapabbataṃ |
 pādāsi bhikkhusaṃghassa narindo Tissasavhaya.
 Ālambagāmatalākaṃ gaṇhāpetvā mahīpati |
 attha saṃvaccharaṃ pūjaṃ kārāpesi narāsabho.
 15 rajjaṃ kāresi so rājā dasa vassāni Tambapaṇṇike. |
 Jetṭhatissaccaye tassa Mahāsenaṃ kaniṭṭhako
 sattayāsati vassāni rājā rajjaṃ akārayi. |
 tadā so rājā cintesi sāsane dvīsu bhikkhusu
 ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī
 ke alajjino? |
 vicinetvā imaṃ atthaṃ gavesanto lajjipuggale
 addasa pāpake bhikkhū assamaṇe paṭirūpake. |
 pūtikunapaśadise vattaṃ va nīlamakkhike
 asante assamaṇake addasa paṭirūpake |
 Dummittaṃ Pāpasaṇaṃ ca aññe ca alajjipuggale;
 20 upento pāpake bhikkhū atthaṃ dhammaṃ ca pucchī so. |
 Dummitto Pāpasaṇo ca aññe ca alajjipuggalā
 rahogatā mantayanti dūsanatthāya subbate. |
 ubhosamaggabhāviyaṃ anuññātaṃ Kumārakassape
 akappiyaṃ ti dīpesuṃ dussilā mohapārutā. |
 Chabbaggiyānaṃ vatthusmiṃ ananuññātaṃ dantavattakaṃ

64. As to „gaṇhāpetvā“ (or „khaṇhāpetvā?“) comp. 20, 34. 35. —
 68. vicinetvā ABG2, viriyetvā F, vicinetvā G1Zn. vicinivā? — paṭirū-
 papake (sic) N, [pa]ṇṇapāṭidūsake [„pa“ is expunged] F, pake G1, pāpake
 ABG2, pāpakāmiṃ Z. — 69. vattaṃ va Y, vattava N, cattaṃ ca F. —
 72. ubhosamaggabhāviyaṃ N, ubhosamaggaṃ bhāviyaṃ F, ubhosamaggaṃ
 vibhaviyaṃ Y. The way for correcting these words is shown by the Ma-
 hāv. Tikā, fol. nrī: „Kumārakassapavattḥumi (Mahāvagga, I, 75) anuññātaṃ
 gabbhamāseṇa paripuggavisativassūpasampadam pi na vaṭṭatiti.“ I therefore
 conjecture: upasampadam gabbhaviyaṃ (or: °vise). — 73^a. anuññā-
 taṃ Y. — dunnivatthakaṃ (°ttakaṃ BG) Y, dantavattakaṃ X. The reading

anuññātan ti dīpesuṃ alajjī dantaganikā. |
 imaṃ c' aññaṃ bhikkhū atthaṃ aññe bahu ākāraṇe
 adhammo iti dīpesuṃ alajjī lābhahetukaṃ. |
 asādhusaṃgamen' eva yāvajīvaṃ subhāsubhaṃ
 katvā gato yathākammaṃ so Mahāsenabhlūpati. |
 tasmā asādhusaṃsaggaṃ ārakā parivajjiya
 ahiṃ vāsivisaṃ vāsi kareyy' atthahitaṃ bhave 'ti. |

75

Dīpavaṃsaṃ piṭṭhitaṃ.
 nibbānapaccayo hotu.

of X is confirmed by the Mahāv. Tikā, l. 1.: „Chabbaggiyānaṃ bhikkhū-
 naṃ vatthumbi anuññātaṃ (ananuññāte?) dantamaye vijānīmhi.“ As to the
 reading of Y, compare the following passage of the Cullavagga (Paris MS.,
 fols Pāli 20, fol. ūṇī): „tena kho pana samayena Chabbaggiyā bhikkhū
 dunnivatthā duppārutā anākkappasampannā bhattaggaṃ gacchanti“ etc. For
 further details, see my note on this passage in the Translation.

73. dantaganikā X. dandhaganikā? — 74. bahū? — 76. vasi?
 Comp. Mahāvamsa, p. 238, l. 5.

TRANSLATION.

Adoration to the venerable, holy, universal Sambuddha.

I.

1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.

6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude). 7. Seated on this most excellent throne, at the foot of

the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Mâra with the hosts of his army. 8. Having overcome the dispute of Mâra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained („*abhisambuddha*“) the most excellent knowledge of omniscience. Thus first arose the title „Buddha, Buddha“. 14. Having penetrated all qualities and uttered his proclamation (of triumph)¹⁾, the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his five-fold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Laṅkāḍīpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Laṅkā, a fertile region, a dwelling-place

1) This proclamation of triumph is the famous stanza, Dhṛ., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhûtas and Itakkhasas (inhabit) Laṅkāḍīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisâças and Avāruddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Laṅkāḍīpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, — 24. I shall reach complete Parinibbāna like the setting sun. Four months after my Parinibbāna the first convocation will be held ...; 25. a hundred and eighteen years later¹⁾ the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammāsoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Laṅkāḍīpa.“ 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30 The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapāla and Mucalinda trees, and seventhly near the Khirapāla grove, the hero went to Bārāṇasī in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen koṭis of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji, these five great Theras attained emancipation when

1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhaṇa discourse. 33. Residing in Bārāṇasī, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bārāṇasī, the Tathāgata released in the Kappāsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelā; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jaṭila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathāgata: 37. „Reside here, o Gotama, during the four winter months; we will daily provide you with rice.“ 38. The Tathāgata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jaṭilas together with their followers. 39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samāṇa possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samāṇa should not appear in the assembly.“ 42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jaṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudīpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhāna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Laṅkā-dīpa. 46. At that time the ground of Laṅkā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Pisācas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. „I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisâcas; men shall be masters (of the island).“

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudîpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhaṅgana Thûpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) „I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers.“ 56. (The Yakkhas replied: „If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.“ 57. (Buddha replied:) „You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire.“ 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or-like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. „Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind.“ 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage,* when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Laṅkā. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests, exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, . . . 72. (Buddha thus spoke:) „Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Laṅkā is a residence inhabited by men since remote Kappas;

may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha.“ 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathâgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridîpa...“ 78. The eager Yakkhas ran to Giridîpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having excited his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisâcas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathâgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapiṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapaṇṇi. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapaṇṇi. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cūlodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?) Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: „I will kill all hostile serpents.“ 9. Cūlodara, filled with pride, roared: „May thousand koṭis of Nāgas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred yojanas, into one desert.“ 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) „If I do not go (to Lāṅkā), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nâgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Laṅkāḍīpa; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good." 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakuṭi, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: "Let us go (with thee, o Sage who art) possessed of (supernatural) vision." 17. (Buddha replied:) "Nay, remain ye all, Samiddhi alone may go (with me)." (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathâgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nâgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nâgas. 21. Going through the air over the heads of both Nâgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nâgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nâgas were terrified, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world), he thus addressed the Nāgas: 28. „From what cause, o great king, did this contention among the Nāgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nāga Cûḷodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nāgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nāgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard-of destruction of life.“ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nāgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbāna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata. 34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings. 35. (Thus they spoke:) „We might perish, all we Nāgas, on account of this throne.“ 36. The two Nāga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha:) „Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision.“ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Velūriya throne which the Nāgas were longing for.“ 39. The

Nâgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nâgas had propitiated the Sambuddha, the Nâgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nâgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyāṇī river there lived a Nâga together with his children and with a great retinue of Nâgas; his name was Maṇikkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nâgas, his faith still increased. 44. When this Nâga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathâgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nâgas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time; I shall attend and do service to thee.“ 47. Having heard what the Nâga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkādîpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day: he who possessed the gift of (supernatural) vision, entered upon the Brahmavihâra meditation. 50. At evening time the Jina thus spoke to the Nâgas: „Let the throne remain here; may the Khirapâla tree¹⁾ station itself here. Worship, o Nâgas, all of you this tree and the throne.“ 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nâgas

1) This is the tree which the god Samiddhi had taken to the island - see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga king Maṇiakkhika invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Laṅkā, to the mouth of the Kalyāṇi river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthūpa was built, the most excellent Cetiya. 59. The Nāga king Maṇiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dīghavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of

three Buddhas; my Bo tree also will stand on his very spot in future time.“ 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. „This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konàgamana, the chief of men, has . . . 68. This place thirdly Kassapa, the chief of the world, has . . . 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected.“

III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahàsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyâna and Varakalyâna, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhâtâ who reigned over the four Dîpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahàmucala, Mucalinda, and also Sâgara, Sâgaradeva, and Bharata, the prince called Bhagîrasa, — 7. Ruci, and he who was called Mahâruci, Patâpa, and also Mahâpatâpa, Panâda, and Mahâpanâda, the king called Sudassana, — 8. he who was called Mahâsudassana, two Nerus, and Accimâ. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusâvatî, in Râjagaha, in Mi-

thilâ, best of towns, these kings reigned; their age extended to an *Asamkheyya* (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one koṭi; (the following numerals are) pakoti, koṭippakoti, nabuta, and ninnabuta, abbuda, and nirabbuda, — 12. ababa, and also aṭaṭa, ahaha, and kumuda, sogandhika, uppala, puṇḍarika, paduma. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called *asamkheyya* (not calculable).

14. One hundred kings, sons of Accimâ, governed their great kingdom in the town called Pakula (?). 15. The last of these kings was the prince called Arindama; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of Ayujjhanagara. 16. The last of these kings was Duppasaha, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in Bârâṇasî, best of towns. 17. The last of these kings was the prince called Ajitajana; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Kapilānagara. 18. The last of these kings was Brahmādatta, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in Hatthipura, best of towns. 19. The last of these kings was Kambalavasabha; his sons and grandsons, thirty-two princes, reigned there in the town of Ekacakku. 20. The last of these kings was Purindada, honoured by the surname Deva; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in Vajirâ, best of towns. 21. The last of these kings was the prince called Sâdhina. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in Madhurâ, best of towns. 22. The last of these kings was valiant Dhammagutta; his sons and grandsons, eighteen princes, reigned there in the town of Aritṭhapura. 23. The last of these kings was the chief

of men called Sitthi; his sons and grandsons, seventeen princes, reigned there in the town of Indapatta. 24. The last of these kings was Brahmadeva, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of Ekacakkhu. 25. The last of these kings was Baladatta, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of Kosambi. 26. The last of them was the king known as Bhaddadeva; his sons and grandsons, nine royal princes, reigned there in the town of Kappagoccha. 27. The last of them was the king renowned by the name of Naradeva; his sons and grandsons, seven royal princes, governed their great kingdom in the town of Rojānana-gara. 28. The last of these kings was the prince called Mahinda; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of Campā-nagara. 29. The last of these kings was Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of Mithilā-nagara. 30. The last of these kings was valiant Buddha-datta; his sons and grandsons, twenty-five princes, governed their great kingdom in Rājagaha, best of towns. 31. The last of these kings was the prince called Dīpaṃ-kara; his sons and grandsons, twelve royal princes, governed their great kingdom in Takkasilā, best of towns. 32. The last of these kings was the prince called Tālissara; his sons and grandsons, twelve royal princes, reigned over their great kingdom in Kusināra, best of towns. 33. The last of these kings was the prince called Purinda; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of Malitthiya (Tamalitti?). 34. The last of these kings was Sāgaradeva, the lord of the earth; his son Makhādeva was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of Mithilānagara. 36. The last of these kings was Nemiya, honoured by the surname Deva, a universal monarch, a lord of the whole earth which the ocean surrounds.

37. Nemiya's son was Kalârajanaka; his son was Samamkura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bârâṇasî, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitaṣena; — 40. (then followed) Dhammasena, Nâgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahâkusa, Nayaratha, and also Dasaratha, — 41. Râma, the (king) called Bilâraṭha, Cittadassî, Atthadassî, Sujâta, and Okkâka, Okkâmukha, and Nipura, — 42. Candimâ, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jâlî, and Sihavâhana, prince Sihassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sihahanu. 45. The sons of that (?) Sihahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Sakkodana, and king Amitodana; all these five kings had names containing the word *odana*. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Kâhulabhadda, and then left his home in order to strive for Buddhahship.

48. The total number of these highly powerful . . . kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men¹). —

50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

1) The last words, which I think belong to this place form, in the MSS., the second part of v. 53.

51. The king called *Suddhodana* reigned in the town called *Kapila(vatthu)*, he the royal son of *Sihahanu*. 52. Amid the five mountains, in *Rājagaha*, best of towns, reigned the prince who was called king *Bodhisa* (*Bhātiya*¹⁾). 53. *Suddhodana* and *Bhātiya* were friends of each other. When (*Bimbisāra*) was eight years old, five wishes arose (in his mind): 54. „May my royal father instruct me in the duties of royalty; may he the *Buddha*, the highest of men, arise in my kingdom; — 55. may the *Tathāgata* show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I penetrate that most excellent Truth.“ 56. These were the five wishes which arose in *Bimbisāra*’s mind. When he was fifteen years old, he received the royal coronation after his father’s death; — 57. he (*Buddha*) the chief of the world arose in his beautiful kingdom: the *Tathāgata* showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old: *Bimbisāra*, the lord of the earth, was thirty years old. *Gotama* was five years older than *Bimbisāra*. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the *Buddha*. 60. Prince *Ajātasattu* reigned thirty-two years. Eight years after his coronation the *Sambuddha* reached *Parinibbāna*. 61. After the *Parinibbāna* of the *Sambuddha*, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

IV.

1. The congregation of *Bhikkhus*, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred *Theras*.

1) The father of *Bimbisāra*.

3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), wise Upāli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgīsa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upāli about the Vinaya, and by asking the (Thera) called Ānanda regarding the Dhamma. 8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda, — 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Āgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapanna cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paññāsakas, Samyuttas, and Nipātas¹), composed the collection of the Āgamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long — a long time — will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Samāṇa come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

1) These are the sections into which the Dīgha-, Majjhima-, Samyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbâna; it was the twenty-fourth year of Ajâtasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upâli had just completed sixty years, (then) Dâsaka received the Upasampadâ ordination from Thera Upâli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upâli recited. 30. Upâli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas. 31. Buddha spoke regarding the learned Upâli in the assembly (of the Bhikkhus): „Upâli is the first chief of the Vinaya in my church.“ 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Piṭakas to a thousand (pupils), chief among whom was Dâsaka. 33. Upâli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbâna, the great teacher Thera Upâli taught then the Vinaya full thirty years. 35. Upâli taught the clever Dâsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dâsaka, having learned all the Piṭakas from Thera Upâli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upâli) entered Nibbâna, after having appointed his pupil, the clever Thera Dâsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upâli attained Nibbâna.

39. Sonaka, a respectable merchant who came from Kâsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Râjagaha) in the Veluvana (monastery). 40. Dâsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dâsaka had completed forty-five years, and Nâgadâsa had reigned ten years, and king Paṇḍu-(vâsa) twenty, then Sonaka received the Upasampadâ ordi-

nation from Thera Dāsaka. 42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbāna in his sixty-fourth year.

44. The Thera called Sonaka had just completed forty years; Kālāsoka had then reigned ten years and half a month in addition; — 45. Pakuṇḍaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, — 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajjī to the Upasampadā ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesālī proclaimed at Vesālī the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk-whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.

48. When Sambuddha had entered Parinibbāna ten times ten years. the Vajjiputtas proclaimed at Vesālī these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmi, and Sālha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhūta of Sāṇa, these Theras who had formerly seen the Tathāgata, the pupils of Thera Ānanda; — 51. Sumana and Vāsabha-gāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

V.

1. At the time of the Parinibbāna (which Buddha attained) at Kusinârâ, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa¹) had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapaṇṇa cave, in the Magadha town Giribbaja (Rājagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavāda precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), (the Thera) called Upāli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅgisa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 9. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

1) See Mahāvagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravâda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upâli about the Vinaya and learned Ânanda about the Dhamma. 12. 13. Both these, Thera Upâli and Ânanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravâda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesâlî assembled and proclaimed at Vesâlî, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

cult to conquer, great teachers, were — 22. Sabbakâmi and Sâlha, Revata, Khujjasobhita, Vâsabhagâmi and Sumana, Sambhuta who resided at Sâna, — 23. Yasa, the son of Kâkaṇḍaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesâlî. 24. Vâsabhagâmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ânanda; they had all formerly seen Tathâgata. 25. At that time Asoka, the son of Susunâga, was king; that prince ruled in the town of Pâtaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arahats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesâlî, best of towns, in the hall called Kûṭâgâra.

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (*mahâsaṅgîti*).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long expository nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus destroyed a great deal of ... (the text is cut off) ... under the colour

of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivâra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Paṭi-sambhidâ, the Niddesa, and some portions of the Jâtaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohâra Bhikkhus formed two divisions. 41. Afterwards—two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiya, (another) division of the Mahasamgītikas. All these five sects, originating from the Mahāsamgītikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahīpsāsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayānikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahīpsāsakas: the Sabbatthivāda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivādas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavādas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravāda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravâda, which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Râjagirikas, Siddhattas, Pubba- and Aparaselikas, and sixthly the Apararâjagirikas arose one after the other.

Here ends the description of the schools of the
teachers.

(At the time of the second Council the Theras foresaw the following events¹):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samana able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brâhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajjî will confer on the youth the Pabbajjâ ordination. 58. Then, having received the Pabbajjâ ordination and attained the knowledge of the sacred texts, Tissa will destroy the Tittthiya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pāṭaliputta, a righteous prince, an increaser of the empire.“

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbâna. 61. Descend-

¹) Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahāvamsa, pp. 28—33.

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) „I ask the Samana a question, answer these questions (concerning) the R̥gveda, the Yajurveda, the Sāmaveda and also the Ni-ghaṇṭu, and fifthly the Itihāsa“; — 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. „I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly.“ 65. When the question had been pronounced, (Tissa said:) „That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajjā ordination.“ 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajjī. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajjī taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

69.¹⁾ Two years of Candagutta, fifty-eight of king Pakuṇḍaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadā ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajjī, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajjī taught the glorious Moggaliputta all the Piṭakas which are filled with collections referring to both (Bhikkhus and Bhikkhunīs) (or:

1) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna. 74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbāna, learned Upāli had completed sixty years; — 77. it was the twenty-fourth year of Ajātasattu's (reign) and the sixteenth of Vijaya's, (when) Dāsaka received the Upasampadā ordination from Thera Upāli. 78. The learned (Thera) called Dāsaka had completed forty years; ten years of Nāgadasa's (reign) and twenty of Pakuṇḍaka's (Paṇḍuvāsa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadā from Dāsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kālāsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapaṇṇi, (when) Siggava received the Upasampadā ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakuṇḍaka fifty-eight years, (when) Moggaliputta received the Upasampadā ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasīva had elapsed, (when) Mahinda received the Upasampadā ordination from Moggaliputta.

83. Upāli received the Vinaya from Buddha, Dāsaka received the whole Vinaya from Thera Upāli, and taught it just as his teacher in the Faith (had done). 84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajji; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbāna, resplendent Thera Upāli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dāsaka, chief of the Vinaya, attained Nibbāna. 91. Dāsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbāna sixty-four years (after his Upasampadā). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbāna sixty-six years (after his Upasampadā). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbāna seventy-six years (after his Upasampadā). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbāna eighty-six years (after his Upasampadā).

95. Seventy-four years of Upāli, sixty-four of Dāsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadā of them all (*i. e.* the number of years which elapsed between their Upasampadā and their death).

96. Learned Upāli was the whole time chief of the Vinaya, Thera Dāsaka fifty years, Sonaka forty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upāli attained Nibbāna. 98. The ruler Susunāga reigned ten years; after eight years of Susunāga's reign Dāsaka attained Parinibbāna. 99. After Susunāga's (Kālāsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbâna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbâna. 101. The son of Bindusâra, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbâna.

103. Learned Thera Upâli, a great teacher, attained Nibbâna seventy-four years (after his Upasampadâ), after having made his pupil, the learned Thera Dâsaka, chief of the Vinaya. 104. Dasaka attained Nibbâna sixty-four years (after his Upasampadâ), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbâna sixty-six years (after his Upasampadâ), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbâna seventy-six years (after his Upasampadâ), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbâna eighty years (after his Upasampadâ), after having made his pupil Mahinda chief of the Vinaya.

VI.

1. Two hundred and eighteen years after the Parinibbâna of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudîpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Nâga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nâga world. 10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Nâga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadasai honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusâra, (king Asoka), whilst a mere prince, was subking of Ujjenî, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devî, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Saṃghamittâ chose to receive the Pabbajjâ ordination; having obtained Pabbajjâ, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pâṭaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbāna in the Upavattana (at Kusinârâ), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudîpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dîpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pâsāṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pâsāṇḍas who proceeded from the Sassata and Ucheda doctrines, all of them established on these two principles; — 26. Niganṭhas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Niganṭhas (?) and sectarians of the Sassata and Ucheda doctrines, and Pâsāṇḍa and Tittiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Tittiyas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall)¹).

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.

After having annihilated all the Pāsaṇḍas and defeated the sectarians, — 31. the king thought: „Which other men may we find who are Arahats in this world or see the path towards Arahatship? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (*i. e.* such a man's) well spoken words, I will give up to him my paternal realm and my conquests.“ 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samāṇa Nigrodha who went along the road for alms. 35—41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahāt, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samāṇa, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?)¹. (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.“

1) See the story in the Mahāvamsa, p. 24.

43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?).

44. 45. He spoke to one of his ministers: „Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity.“ 46. The king felt great content; highly delighted he thought in his mind: „Without doubt this excellent person whom I have never seen before, has reached the highest perfection.“ 47. Thinking thus, he again spoke thus: „Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whichever thou desirest.“ 48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

49. The king thought: „This most excellent boy is certainly immovable and fearless; him ...

50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. „Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching.“ 52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness: 53.¹⁾ „Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.“ 54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

1) Dhammapada, v. 21.

(viz. earnestness). „This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Sangha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera.“

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatsip.“ 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma.“ 59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do).“ 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Sangha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-

phal arches, plantain trees, auspicious brimming jars, and let them place here and there . . . — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) . . . and proceed to meet the Congregation, (a) most meritorious (act). 69. . . dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Saṃgha), and shall do so during the whole day and during all the three watches (?) of the night."

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: „Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus." 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen; proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: „May (the Saṃgha) have compassion on me.“ 80. Taking the alms-bowl of the Thera, the Saṃgha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79^b. 84. Introducing all the Bhikkhus, as many had assembled, into his interior apartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. „I give as much as the Bhikkhus desire, whatever they choose.“ 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. „Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?“ — 88. „It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught. — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,

the supreme, transcendent Truth which has been expanded and well divided, consists of nine Aṅgas¹⁾. 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine.“ 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. „Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; → 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery.“ 97. The prince expending ninety-six koṭīs of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudīpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Ārāmas being finished, the prince held during seven days a festival of offerings.

VII.

1. There was a great assemblage from all parts of Jambudīpa, eighty koṭīs of Bhikkhus, ninety-six thousand Bhikkhunīs, the greater part of the Bhikkhus and Bhikkhunīs possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power leveling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration. 3. The king standing on

1) The Aṅgas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla.

the Asokârâma, looked over (the whole of) Jambudîpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihâras built all over the earth, the raised (?) flags, the flowers and arches and garlands, — 5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunîs and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihâras, which were honoured (by festivals of consecration), — 8. Asoka joyfully made known to the fraternity of Bhikkhus: „I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10. 11. By expending ninety-six kotîs, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: — 12. one Cetiya offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahâgaṇḡâ (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith.“ 14—16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): „The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, — 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjâ ordination, becomes really a relation of the Faith.“ 18. 19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince Mahinda, his son, and his daughter Saṃghamittā: „I presently shall be a relation of the Faith.“ Both children hearing what their father had said, agreed, (saying:) — 20. „Well, Sire, we agree, we will do what you have said; make us quickly receive the Pabbajjā ordination, become a relative of the Faith.“ 21. Mahinda, Asoka's son, had completed twenty years, and Saṃghamittā might be eighteen years of age. 22. When Asoka had completed six years, both his children received the Pabbajjā ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadā ordination; — 23. at the same time Saṃghamittā began to exercise herself in the Sikkhā precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampadā) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjā ordination from Moggaliputta. 25. Mahādeva conferred the Pabbajjā ordination on him and Majjhanta the Upasampadā¹⁾; these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhāya, taught Mahinda, the enlightener of the Island, all the Piṭakas, their whole meaning, and the Doctrine. 27. Ten years after Asoka's coronation Mahinda had completed four years (after his Upasampadā), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. Mahinda studied and retained in his mind the well propounded, well divided Sutta (collection) as it had been settled at the two convocations, the doctrine of the Theras. 29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Pitaka of the Āga-

1) See Mahāvamsa, p. 37, l. 2.

mas (*i. e.* the Sutta-Piṭaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjā ordination. 32. Both sons of Konti, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbāna after Asoka's eighth year. 33. Those royal children received the Pabbajjā ordination, and both Theras attained Nibbāna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; — 35. the schismatics and heretics lost both gain and honour. Paṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others — 36. resided (in the Buddhist Vihāras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbāna of the Buddha), sixty thousand Bhikkhus dwelt in the Asokārāma. 38. Ājīvakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhaṅgas of the Vinaya, the Parivāra, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravâda. 45. In the city of Pâṭaliputta ruled prince Dhammāsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Saṃgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiya, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṃgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṃgha). 49. The Pâtimokkha ceremonies in the monastery of the Asokârâma were interrupted; a minister who ordered the Pâtimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggalî was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṃgha). 54. The reckless infidels, performing the Pabbajjâ rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravâda; and in order to annihilate them and to make his own doctrine resplendent, — 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathâvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathâvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arāhats, choosing the best ones, and

held a Council. 59. In the monastery of the Asokârâma which had been built by king Dhammāsoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which
lasted nine months.

VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. „Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings.“

4. The great sage Majjhantika went to the country of the Gandhâras; there he appeased an enraged Nâga and released many people from the fetters (of sin). 5. Mahâdeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse¹⁾. 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahâdhammarakkhita who possessed the great (magical) powers, converted Mahârattâ by preaching the Nâradakassapajâtaka. 9. The Thera Mahârakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kâlakârâma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisâra, Sahadeva, Mûlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

1) The country converted by this Thera is called by Buddhaghosa Vanavâsa.

Uttara who possessed the great magical powers, went to Suvannabhûmi; there they conquered the multitudes of Pisâcas and released many people from their fetters. 13. Mahinda, going with four companions to the most excellent island of Laṅkā, firmly established (there) the Faith and released many people from their fetters.

IX.

1. The island of Laṅkā was called Sihala after the Lion (sîha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vaṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sihabâhu and Sîvalî were beautiful youths; the name of their mother was Susimâ, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sihabâhu) departed from his cave, and then built a most excellent town called Sihapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lâlaratṭha, in the most excellent town of Sihapura. 6. Thirty-two brothers were the sons of Sihabâhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: „Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.“ 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. „May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.“ 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadîpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilâratṭha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppâra. 16. The people of Suppâra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.“

20. There is an island (formerly) called Ojadîpa, Varadîpa, or Maṇḍadîpa, the (recent) name of which is Laṅkâdîpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbâna, that son of Sihabâhu, the prince called Vijaya, having left the land called Jambudîpa, landed on Laṅkâdîpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: „Do not neglect, Kosiya, the care of Laṅkâdîpa.“ 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavaṇṇa the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhârūkaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Laṅkâdîpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed). 31. Tambapaṇṇi was the first town in the most excellent Laṅkāḍīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurāḍhanakkhatta, Accutaḡāmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anurādhā) founded Anurādhapura. 36. He who was called Accutaḡāmi then founded Ujjenī, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Laṅkā. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirty-eight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahood the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahood he completed the Samāpatti meditations (in Laṅkā). 40. On these three occasions the Tathāgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbāna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbāna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sihapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Lankā; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.“

X.¹⁾

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccānā, came over hither from Jambudīpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Paṇḍuvāsa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhāta, Rāma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Cittā; because she fascinated the hearts of the men who saw her, she was called Ummādacittā (fascinating Cittā).

5. (Paṇḍuvāsa) arrived in Upatissagāma in the same year in which he was crowned. This king reigned full thirty years.

6. There were seven Sākiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Rāma, Tissa, and Anurādha, Mahāli, Dighāvu, Rohana, Gāmanī the seventh of them.

7. The son of Paṇḍuvāsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dighāvu, the clever Gāmanī, who attended Paṇḍuvāsa, cohabited with the princess Cittā. 9. In con-

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvāsa and Kaccānā (vv. 1—4). After a stanza referring to the length of Paṇḍuvāsa's reign (v. 5), the names of Kaccānā's brothers are given who came over to Ceylon (see *Mahāvamsa*, p. 56). The following verses contain a short abstract of what is related at length in the *Mahāvamsa*, pp. 57 et seq.

sequence of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovārikamaṇḍala.

XI.

1. Abhaya's twentieth year having elapsed, Pakuṇḍa had completed his twentieth year. Pakuṇḍaka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Pakuṇḍaka lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurādhapura. 3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Pakuṇḍa reigned during full seventy years. 5. The son of Pakuṇḍa was the prince called Muṭasīva; this king reigned sixty years over Tambapaṇṇi:

6. 7. There were then ten brothers, the sons of Muṭasīva: Abhaya, Tissa, and Nāga, Utti together with Mattābhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulā and Sīvalā, the daughters of Muṭasīva. 8. When eight years of Ajātasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvāsa. 9. In the interval between the two kings Vijaya and Paṇḍuvāsa, Tambapaṇṇi was without a king during one year. 10. In the twenty-first year of Nāgadāsa, Paṇḍuvāsa died, and they crowned Abhaya in the twenty-first year of Nāgadāsa.

11. . . . seventeen years¹⁾; twenty-four . . .

12. In the fourteenth year of Candagutta the king called Pakuṇḍaka died; in the fourteenth year of Canda-

1) The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Muṭasīva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasīva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asāḷhā, Devānampiya was installed in the kingdom of Tambapāṇṇi. 15. At the foot of the Chāta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pākatika?) pearl. 19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devānampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. „I have a dear ally, the ruler of Jambudîpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)¹), quickly take these treasures, go to Jambudîpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahâaritttha, Sâla, the Brâhmaṇa Parantapabbata, the astrologer Puttatissa, these four men were the messengers despatched by Devānampiya. 30. Devānampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sâla and his commander-in-chief Aritttha, Parantapabbata, and his astrologer Puttatissa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sâra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koṭi?) of clothes which are (cleansed by being passed through the fire) without being washed²), costly towels, — 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. „The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss.“

1) The king addresses his nephew Aritttha; see the Mahāvamsa, p. 69.

2) I have adopted Turnour's translation of „adhovimam“ (Mahāvamsa, p. 70):

37. Those four messengers having sojourned five months (in Pāṭaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudīpa on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devānampiya. This second coronation took place on the full moon day of the month of Vesākha; — 40. one month after that day, on the full moon day of the month of Jetṭha, Mahinda arrived in this island from Jambudīpa together with his six companions.

Here ends the description of the things for the royal coronation.

XII.

1. The (monarch) called Asoka sent (to Devānampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a . . . of Sāra wood, an (anointing) vase, a right hand chaṅk, — 2. a palanquin, a conch trumpet, water from the Ganges, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nāgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Saṅgha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya.

As soon as the messengers had departed, — 8. many Therās who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokârâma, out of compassion for the country of Laṅkā, (as follows:) 9. „The time has come to establish the Faith in the island of Laṅkā; go, most virtuous one, convert the island of Laṅkā.“ 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) „I go to the island of Laṅkā.“ 12. The (prince) called Mahinda became then the chief of that number; Itthiya and the Thera Uttiya, Bhaddasāla and Sambala, — 13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokârâma went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Laṅkā). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. „The time has come to thee, great hero, to convert Laṅkādīpa; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Laṅkādīpa, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Laṅkādīpa. Thy (advent)

has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, — 21. and I shall do service to thee at thy arrival in Laṅkādīpa and perform all that is necessary; it is time for thee to depart.“ 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): „Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, — 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapaṇṇi; subtle is the people of Tambapaṇṇi, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Laṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Laṅkā, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellow-pupils, — 26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. „Let us go now to the extensive, most excellent island of Laṅkā, let us convert many people and establish the Faith.“ 28. Expressing their assent (by exclaiming:) „Be it so“, they all were joyful. (They added:) „It is time, venerable sir, let us go to the mountain called Missaka; the king (Devānampiyatissa) is just leaving the town in order to hunt.“

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. „Venerable sir, Bhagavat has given this prediction about thee: „In future times the Bhikkhu Mahinda will convert the island, he will prōpagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.“

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapaṇṇi, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) „I accept what Bhagavat, our Teacher, has said; I will save Tambapaṇṇi, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapaṇṇi) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) Muñja or Babbaja grass. Tambapaṇṇi has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapaṇṇi, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. „Let us go to Tambapaṇṇi; the people of Tambapaṇṇi are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of Laṅkā."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) „It is now time to start; let us go to the best of islands." 36. They flew through the air from Jambudīpa, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (Missaka). 37. To the east of the most excellent town (Anurâdhapura), on the cloud-like mountain they stationed themselves, on the top of Missaka, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; Itthiya, Thera Uttiya, Bhaddasâla, and Sambala, — 39. the novice Sumana, and the lay-pupil Bhaṇḍuka, all these possessing the great (magical) powers, were the converters of Tambapanni. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, — 41. 42. on the top of Missaka, as swans (alight) on the summit of a hill. At that time Devânampiyatissa, the son of Muṭasiva, was king and ruler of Tambapanni. The eighteenth year had elapsed since the coronation of Asoka, — 43. and full seven months since the coronation of Tissa, when Mahinda, twelve years (after his Upasampadâ ordination), arrived in this island from Jambudîpa. 44. In the last month of summer, on the full moon day of the month Jetṭha, under the asterisms Anurâdhâ and Jetṭha, Mahinda at the head of his companions arrived on mount Missaka. 45. The king, going a hunting, (also) came to mount Missaka. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the Yakkha disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) „As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also).“ 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: „Come hither, Tissa“, thus he then addressed him. 50. (The king thought thus:) „Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) „I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudipa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; fourty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) „Are there many other Bhikkhus, pupils of the universal Buddha?" 56. „There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: „Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devanam(piya) together with his army. 61. Hearing what the king said, Mahinda replied: „Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: „Let us confer the Pabbajja ordination on Bhanduka." 63. Having heard what the Thera said, they all quickly turning their thoughts (to-

wards that object) examined the village boundary and conferred the Pabbajjâ ordination on Bhaṇḍuka. At the same time he received the Upasampadâ ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer¹): „Nay, a chariot is not suitable (to us); the Tathâgata has rejected (its use).“ 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started throught the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: „Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived.“ 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. „The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics.“ 74. At that moment the charioteer arrived announcing to the king: „A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see *Mahâv.*, p. 81.

they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior apartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, — 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, — 82. (the king) addressed queen Anulā together with the women of the interior apartments: „You know the opportunity, queen; it is time to pay your respects to them (the Theras).“ 83. Queen Anulā, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, — 85. 86. the Vimāna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulā and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotāpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Laṅkā).

XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise . . . (asked:) „For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) "This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout." 4. (The king replied:) "The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera." 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadûta Sutta. 8. Having heard that Devadûta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men—attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Laṅkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Buddha had done in Rājagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bālapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) „The Theras may pass the night here in the Mahānandana garden; it is too late for going hence to the distant dwelling in the mountains.“ 17. (Mahinda replied:) „The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.“ 18. (Tissa answered:) „There is a solitary garden of mine, the Mahāmeghavana, suitable for going and coming, not too far and not too near, — 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, — 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, — 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera, reside; have compassion on me.“ 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahāmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. „Have you had a good night's rest? do you find this residence comfortable?“ (The Theras replied:)

The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable.“ The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. „Here, venerable Sir, I give up the beautiful Mahāmeghavana garden to the Fraternity of the four quarters of the world; accept it.“ 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahāmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahāmeghavana garden into (a monastery called) the Tissārāma. 34. The Mahāmeghavana was the first Ârāma, worthy of the Religion, which Devānampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. „This is the first monastery in the most excellent island of Lāṅkā; the reason of this first earth-quake is that the Faith has been established here.“ 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) „Satisfy my desire (to learn the reason of) this second earth-quake.“ 42. „The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure.“ 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot, then the earth quaked again; this was the third

earth-quake. 44. (The king asked:) „What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced.“ 45. „On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.“ 46. Devānampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: „What is the reason, o great hero, of this fourth earth-quake?“ 50. „The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.“ 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) „What is the reason, o great sage, of the fifth earth-quake? Tell me this matter, if that is consistent (?) with your pleasure and will.“ 55. „Each fortnight they will here recite the Pātimokkha; on this very spot the Upasatha hall will stand.“ 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earth-quake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: „Here a Vihāra will stand.“ 58. The king who was still more delighted, said to the Theras: „What is the reason, o great Sage, of the sixth earth-quake?“ 59. „As long as in fu-

ture times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot.“ 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) „What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude.“ 64. (Mahinda replied:) „As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot.“

XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offered to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) „What is the reason, o great hero, of the eighth earth-quake? Explain it, o great sage, we listen to your speech?“ 5. 6. „The relics of Tathâgata's body consist of eight Doṇa-measures, men possessed of magical power will convey hither one Doṇa, o great king, and deposit it at this very spot, and erect (here) a resplendent Thûpa which will be the means whereby hearts will be touched and many people will be converted.“ 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissârâma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; — 9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 11. 12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Sutta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition), the Thera rose from his seat and resided again (during the next night) in the Tissârâma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; — 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Âsivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Laṅkā). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissârâma.

20. The king was greatly delighted at the eight-fold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. „The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññâpadaka meditation, venerable Sir, (has caused) this great earth-quake.“ 22. (The Thera replied:) „By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathâgata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes¹⁾, all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded.“ 25. (The king answered:) „My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion.“ (Mahinda said:) „Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries.“ Mahâpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Koṭṭhamâlaka. The great army consisting of four hosts (proceeded), and together with the Theras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamâlaka. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the „tici-varena avippavâsa“, Mahâvagga, II, 6—19

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: „There will be a monastery within the boundary.“ 36. The ruler Devānampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. „As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihāra which will be suitable for the fraternity of Bhikkhus.“ Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: „O Bhikkhus, let us fix the boundary.“ Under the constellation of Uttarāsālhā the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissārāma monastery, — 41. he resided (during the next night) in the Tissārāma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandaṇa pleasure garden, — 45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Piṭaka; — 46. he also repeatedly propounded the Gomayapiṇḍaovāda and the Dhammacakkappavattana in that same place, in the Mahānandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the terrors (of sin). Having resided in the Tissârâma together with his companions something less than a month, - 49. he thus addressed all the townsmen on the full-moon day of Âsâlha, when the time of Vassa had approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahâvihâra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissârâma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahâsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain.“ 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nâgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the

people, and retired to this mountain?" 62. (Mahinda replied:) „Here we shall spend, three full months, the Vassa which Tathâgata has allowed to begin earlier or later" ¹⁾. 63. (The king replied:) „I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me." 64. „The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors." 65. „I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa." 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) „Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ârâma. In order to establish firmly the Vihâra, fix the boundary. great Sage."

68. 69. The son of the king's sister, renowned by the name of Mahârîttha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjâ ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire." Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): „(There are) fifty-five chiefs with Mahâarîttha at their head; confer on them personally the Pabbajjâ ordination, great hero; I give my consent." 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: „Let us fix the boundary, o Bhikkhus." 73. (The Theras), in order to establish firmly the Vihâra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See Mahâvagga, III, 2, 2.

inner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Âsâḷha, on the Uposatha day, under the constellation of Uttarâsâḷhâ, — 77. he conferred the Pabbajjâ ordination on Mahârîtṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadâ ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjâ and Upasampadâ ordinations.

In the first Ârâma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ârâma, in the monastery of the Tissa mountain. The other small Ârâmas contained one enclosure each. 80. The Ârâma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā).

Here ends the acceptance of the Cetiya mountain.

XV.

1. (Mahinda said to the king:) „In the first month of the summer, on the full moon, on the Uposatha day, we have come hither from Jambudîpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissârâma nor the mountain; now we will go to Jambudîpa; permit it, o lord of charioteers.“ 3. (The king replied:) „We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?“ 4. (Mahinda said: „We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men.“ 5. (The king answered:) „Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher.“

6. (Mahinda gave the following order to Sumana:) „Go, chief Sumana; repair to Pâtaliputta, and address thus the righteous king Asoka: 7. „Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher.“ 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammâsoka: 10. „Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher.“ 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) „Quickly depart, pious man.“ 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: „Hear, great king, the message which my teacher sends you. 14. King Devânam-piya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa.“ 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) „Quickly depart, pious man.“ 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, 25. proceeded to the very spot which teacher Kakusandha, Konāgamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thûpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thûpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thûpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand

(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. „Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadîpa, Abhayapura. 36. In Ojadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadîpa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahâdeva, the mountain (was called) Devakûṭa; (there reigned in the island of) Ojadîpa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punnakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, — 42. eighty-four thousand men attained sanctification. At that time the monastery was the Paṭiyârâma, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahâdeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konâgamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadîpa. 46. In Varadîpa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadîpa, resembling the rising sun. 48. (The Buddha's name was) Konâgamana, (that of the chief Thera) Mahâsumana, the mountain (was called) Sumanakûta; (there reigned in the island of) Varadîpa, (in the town of) Vaddhamâna, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalâka, there was the Uttarârâma monastery; (the Cetiya at that time was) the Kâyabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, — 53. Mahâsumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), — 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadîpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadîpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night) 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadîpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbananda, the mountain (was called) Subhakûṭa, the name of the town was Visâla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pâcinârâma monastery; (the Cetiya at that time was) the Dakasâtika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadîpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. „Out of compassion for the living I will save created beings.“ 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nâgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) „I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew.“ 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurâdhapura a prince named Tissa. 70. In Kusinârâ, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbàna by the destruction of the substrata (of existence). 71. (He at that time foretold:) „Two hundred and thirty-six years will elapse; then (a Thera) called Mahinda by name will cause the splendour of the Religion to shine (in Laṅkā). 72. In the south of the town, at a delightful place (will be) a beautiful Ârāma called the Thûpârāma. 73. At that time the island (will be known) by the name of Tambapaṇṇi; they will deposit a relic of my body in that most excellent island.“

74. The queen called Anulā was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: („Queen Anulā) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjā ordination on Anulā.“ (Mahinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjā ordination on women; — 77. my sister Saṃghamittā, o king, shall come hither. She will confer the Pabbajjā ordination on Anulā and will release her from all fetters. 78. Wise Saṃghamittā and clever Uttarā, Hemā and Māsagallā, Aggimittā, chary of speech, Tappā and Pabbatacchinnā, Mallā and Dhammadasīyā, — 79. these Bhikkhunīs who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, — 80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) pōwers, who are well grounded in the highest bliss, will also come hither.

81. (Devānampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittā). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers . . . 82. Prince Aritṭha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulā at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulā.

86. (Aritṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Vinjha range; having arrived at Pāṭaliputta, he presented himself to the king. 88. (Aritṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devānampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence.“ 90. (Then) the great Sage (went to Saṃghamittā and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittā, and princess Anulā, — 91. all look to you for the Pabbajjā ordination.“ Wise Saṃghamittā, when she had heard the message of her brother, — 92. quickly went to the king and thus addressed him: „Give your consent, great king; I shall go to the island of Lankā; — 93. the great Sage has communicated to me the message of my brother.“ (Asoka replied:) „Your sister's son Sumana and my son, your elder brother, — 94. being gone, prevent, dear, that you, my daughter, should go also.“ (Saṃghamittā replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.“

XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathâgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhuni congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piya-dassana bowing paid his reverence to the Bo tree, and spoke thus: 6. „Learned, possessed of (magical) power, virtuous, most firm ...“ 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nâgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nâgas) of the Nâga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisâcas, the Bhûtas, Kumbhaṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tāvātimsas and Yâmas and also the Tusita gods, the Nimmânarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettimsa Devaputtas with Inda as their leader, — 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahârâjas of the four quarters (of the horizon), Kuvera and Dhataratṭha, Virûpakkha and Virûlhaka, surrounded the Sambodhi tree which was carried to the island of Lankâ. 14. Mahâmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sâdhu“ when the Bo branch approached. 15. Pâricchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher

Campaka flowers, Salla, Nimba, Nâga, Punnâga, Ketaka flowers. 17. The Nâga kings, the Nâga princesses, the young Nâgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nâgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the ocean (shouting:) „Hail to us.“ 19. 20. The Nâgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkârîka and Kovilâra flowers, trumpet flowers, and quantities of Bimbajâla flowers, Asoka and Sâla flowers mixed with Piyangu. 21. The delighted Nâga virgins, the joyful Nâga kings, (all the) Nâgas joyfully sported around the Bo branch which was carried along, (shouting:) „Hail to us.“ 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nâgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nâga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) „Hail.“ Pârîcchattaka flowers, celestial Mandârava flowers, and celestial sandal powder rained through the air. 26. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nâgas, Yakkhas, and Bhûtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nâgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Lankâ.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurâdhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi-tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi guards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description; out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?)¹). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) — 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjā ordination. 39. The five hundred virgins who surrounded Anulā, who were free from passion and steadfast, all received the Pabbajjā ordination. 40. Prince Aritṭha, released from the chain of fear, received the Pabbajjā ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahātship and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither)- and established in Tambapanni.

1) If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Māra near the Bo tree at Uruvela (Jātaka, I, p. 78).

XVII.

1. 2. The excellent island of Laṅkā is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests. 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunî, — 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).

5. (The island) was called Ojadîpa, Varadîpa, Maṇḍadîpa, and the excellent Laṅkādîpa or Tambapaṇṇi. 6. Abhayapura, Vaḍḍhamâna, Visâla, Anurâdhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Jayanta, and Devânampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konagamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Doṇa of corporeal relics. 11. In Abhayapura was the Paṭiyârâma, in Vaḍḍhamânapura the Uttarârâma, in Visâla the Pâcînârâma, in Anurâdhapura the Thûpârâma which is situated in the southern direction: (there) the four Thûpas at (the time of) the teaching of the four Buddhas (were situated). 12. 13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaḍḍhamâna near the Tissa lake, the town of Visâlapura near the Khema lake; Anurâdhapura . . . ; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakûṭa, Sumanakûṭa, and Subhakûṭa; now it is called Silâkûṭa. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtitttha, Mahânâma, Sâgara, and Mahâmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirîsa; Rucânandâ who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtitttha garden. 17. The Bodhi tree of holy Konâgamana was the most excellent Udumbara; Kanakadattâ who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahânâma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammâ who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sâgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Samghamittâ who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Lankâ, in the delightful Mahâmeghavana. Rucânandâ, Kanakadattâ, Sudhammâ who possessed the great (magical) powers, — 22. and learned, wise Samghamittâ who was endowed with the six (supernatural) faculties, these were the four Bhikkhunîs who brought each a Bo branch (to this island). 23. The Sirîsa Bo tree (was planted) in the Mahâtitttha garden, the Udumbara in the Mahânâma, the Nigrodha in the Mahâsâgara garden; so the Assattha was planted in the Mahâmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahâdeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punṇakana-raka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudīpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadīpa on the Devakūṭa mountain, all people believed him to be a god. They did not understand that he was the Tathagata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, — 35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: „May all people, all men who live in Ojadīpa, see me.“ 37. 38. The Devakūṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-

vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital." The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) „This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahâtitttha which is not too narrow nor too distant, which will be convenient for the ascetics — 45. and will be suitable for a retired existence and for the Tathâgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity." Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahâtitttha garden. When the highest among men had entered the Mahâtitttha garden, — 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, — 49. and dedicated (the garden) for the sake (of the welfare) of Laṅkā, by pouring water over the hand (of the Buddha, saying): „I give, o Lord, this garden to the Saṃgha and to the Buddha, its chief." It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Saṃgha in Laṅkā). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucânandâ might take the Bo branch and come hither." 52. The Bhikkhunî who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirîsa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojadîpa." Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) „May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power.“ 55. When Rucânandâ had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucânandâ who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhuhîs to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Mahârâjas, the glorious guardians of the world, all these gods kept guard over the Sirîsa Bodhi branch. 61. The Tâvatimsa gods, the Vasavatti gods, Yama, Sakka, Suyâma, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucânandâ, paid reverence to the most excellent Bo branch. 63. Rucânandâ who possessed the high (magical) powers, carrying the Sirîsa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhums. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirîsa Bo branch was carried to the excellent Ojadîpa. 65. Rucânandâ who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirîsa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtitttha garden destined for the reception of the Bo tree. 67. Rucânandâ herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucânandâ who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirisa Bo branch had been planted in that delightful place; the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty kotis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirisa, that of Konâgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Muṭasîva were ten [other] brothers, Abhaya, Tissa, and Nâga, Utti and also Mattâbhaya, Mitta, Sîva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulâ and Sivali were the daughters of Muṭasîva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkâdîpa, and the royal coronation of the son of Muṭasîva? 78. Devânampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbâna. 79. When Devânampiya was crowned, the royal (magical) powers came over him; the lord of Tambapânni diffused rays of pure splendour. 80. At that time the most excellent Laṅkâdîpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devânampiya various treasures destined to be used at his coronation.

83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Laṅkā having been sent by Asokadhamma, Tissa, the lord of Tambapaṇṇi, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devânampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devânampiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thûpârâma, the Tissârâma (Issarasamaṇa?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihâra?). 92. Ârâmas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasîva. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbâna, king Uttiya, having ordered full vases, triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nāgas, Gandhabbas, and Dānavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: „Let us go to the town, to the capital.“ 100. (Other people replied:) „There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Lāṅkā.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thûpa to the east of the Tissârâma“. 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahāvihâra. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) „Let us burn the virtuous one.“ 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihâra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Ârâma by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thûpa which contained his relics, and Ârâmas at the distance of one yojana from each other. 109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.

XVIII.

1.¹⁾ At the present time there are other aged, middle-aged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Lāṅkā. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathāgata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, — 6. the holy eight-fold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Māyā, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahāpajāpatī, known by the name of Gotamī, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemā and Uppalavannā; (besides, there was) Paṭācārā, Dhammadinnā, Sobhitā, Isidāsikā, — 10. Visākhā, Soṇā, and Sabalā, wise Saṃghadāsī, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunīs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudīpa.

1) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavaṃsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Theris. Buddhaghosa gives in the Introduction of the Samanta Pāsādikā a list of Theras which he says is composed by the Porāṇa (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.

11. The Therî Samghamittâ, and wise Uttarâ, Hemâ, and Pasâdapâlâ, and Aggimittâ, Dâsikâ, — 12. Pheggu, Pabbatâ, and Mattâ, Mallâ, and Dhammadâsiyâ, these young Bhikkhunîs (these eleven Bhikkhunîs?) came hither from Jambudîpa. 13. They taught the Vinaya Piṭaka in Anurâdhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandî, and Soma, and also Giriddhi, Dâsiyâ, and Dhammâ, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilâ who kept the Dhutaṅga precepts, and Sobhaṇâ, Dhammatâpasâ, highly wise Naramittâ who was well versed in the Vinaya, — 16. Sâtâ, versed in the exhortations of Therîs, Kâlî and Uttarâ, these Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā.

17. 18. ... and renowned Sumanâ who well understood the true religion and (its) history, these Bhikkhunîs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunîs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilâ who well understood the true religion and (its) history, and Samantâ, the daughters of king Kākavaṇṇa, — 21. and learned Girikâlî, the daughter of his Purohita, Dâsî and Kâlî, the daughters of a rogue, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunîs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunîs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurâdhapura.

24. Mahâdevî and Padumâ, illustrious Hemâsâ, Un-

nalâ, Añjalî, Sumâ, — 25. these Bhikkhunîs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunîs. 26. Honoured by illustrious king Tissa Devânam-piya (?), they taught the Vinayapiṭaka in Anurâdhapura.

27. Mahâsonâ and Dattâ, wise Sîvalâ, zealous Rûpasobhinî, venerated Devamânusâ, — 28. Nâgâ and Nâgamittâ, Dhammaguttâ, and Dâsiyâ, and Samuddâ gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattâ, Channâ, and Upâlî, excellent Revatâ, these were the highest among the Vinaya-studying Bhikkhunîs, the daughters of Somanadeva, — 30. Mâlâ and Khemâ and Tissâ, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. 32. Sîvalâ and Mahâruhâ who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudîpa, came hither from Jambudîpa together with twenty thousand Bhikkhunîs, invited by illustrious king Abhaya. 33. They taught the Vinayapiṭaka in Anurâdhapura; they (also) taught the five Collections (of the Suttapiṭaka) and the seven Treatises (of the Abhidhamma).

34. Sîvalâ together with queen Samuddanavâ, daughters of a king, wise Nâgapâlî, and clever Nâgamittâ, — 35. Mahilâ, a guardian of the Bhikkhunîs and well versed in the Vinaya, Nâgâ, and Nâgamittâ who well knew the true Religion and (its) history, these Bhikkhunîs then received the Upasampadâ ordination in the island of Lankâ. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunîs, acknowledged to be the leaders. 37. Honoured by Kuṭikanna (and by his son,) illustrious Abhaya, they taught the Vinayapiṭaka in Anurâdhapura.

38. Cûlanâgâ and Dhannâ, venerated Sonâ, and renowned Saṇhâ who well knew the true Religion and (its) history, — 39. highly learned and wise Mahâtissâ, the

daughter of Gamika, Cûlasumanâ, Mahâsumanâ, and clever Mahâkâlî, — 40. illustrious Lakkhadhammâ, honoured and high-born, wise Dîpanayâ who was venerated in Rohana, — 41. renowned Samuddâ who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunîs received the Upasampadâ ordination in the island of Laṅkā. (These Bhikkhunîs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbâna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunîs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sîva reigned ten years; he established the Ârâma and the Vihâra of Nagaraṅgaṇa. 46. Prince Sûratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sûratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Muṭasîva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elâra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided¹⁾; (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kâkavāṇṇa, whom the ten warriors surrounded, whose elephant

1) In the Mahāvamsa (p. 128) an account of these three cases is given.

was Kaṇḍula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

XIX.

1.¹⁾ The king (Duṭṭhagāmaṇi) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba²⁾, — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassī, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

1) This chapter is very confused and fragmentary. However by comparing the Mahāvamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmaṇi (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. — Vv. 5—9 refer to the Bhikkhus present at the solemn inauguratory ceremonies at the foundation of the Mahāthūpa (see Mahāvamsa, p. 171). — Vv. 11—17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. — Vv. 18—20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmaṇi (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmaṇi (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmaṇi.

2) I cannot define the exact meaning of „marumba“. Turnour translates this word by „incense“ (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like „gravel“. In the explanation of the tenth Pācittiya Rule, in the Sutta Vibhaṅga, I find the following passage which I give exactly according to the Paris MS. (*fonds Pāli* 6) which is written in Burmese characters: „pathavi nāma dve pathaviyo jātā ca pathavi ajātā ca pathavi. jātā nāma pathavi suddhapamsu suddhamattikā appapāsāpā appasakkharā appakathalā appamarumpā appavālikā . . . ; ajātā nāma pathavi suddhapāsāpā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.

6. Anattana, Mahâdeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudîpa to this country (when the foundation of the Mahâthûpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sivali, Candagutta, and Suriyagutta, Indagutta, and Sâgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thûpa was described, and his parents, had the following auspicious names, viz.:) Suppatitthitabrahmâ, the son, Nandisena, the father, Sumanadevî, the mother, these three lay persons. 10. (The king constructed) the Mahâthûpa, the most excellent Mahavihâra, expending twenty (twenty-four?) invaluable treasures.

11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, . . . 12. Having heard the well-spoken speech of the Bhikkhunis, which had been delivered at the . . . time (at Harikâla?), the royal lord gave to the Bhikkhunis whatever they desired. 13. He constructed the Silâthûpa, a Vihâra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vaṭṭagamani, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Âlavatta (Pulahaṭṭha!), and Sâbhiya (Bâhiya!), Panaya, Palaya, and Dâṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagâmani), the son of Saddhâtissa, put the Damila Dâṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silâthûpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ârâmas. Uttiya and Sâliya, Mûla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhinavihâra, Sâliya the Sâliyârâma, Mûla the Mûlâsaya, — 20. Pabbata the Pabbatârâma, Tissa constructed the Tissârâma, Deva and Uttara constructed the Devâgâra.

21. The son of Kâkavaṇṇa, Mahâtissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand koṭis on the Bhikkhus.

23. Wise, enlightened Abhaya Duṭṭhagâmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

XX.

1. The illustrious son of Kâkavaṇṇa, known by the name of Tissa, built the Mahâthûpa (and) a Vihâra. 2. He ordered the most excellent Kallakâlêna monastery to be constructed; and many other Vihâras have been erected by Saddhâtissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhâtissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapâsâda (iron palace). He made a lump of glass (?). Around the most excellent Mahâthûpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.

8. The son of Saddhâtissa, known by the name of Thûlathana, constructed a great Ârâma, the Alakandara monastery. This prince reigned one month and ten days.

9. The son of Saddhâtissa, known by the name or Lajjitissa, governed nine years and six months. 10. He constructed a¹⁾ at the most excellent Mahâthûpa and established the most delightful Kumbhila Ârâma. 11. He built the Dîghathûpa to the east of the Thûpârâma; in the most excellent Thûpârâma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallâtanâga reigned six years. 13. His commander-in-chief, Mahârattaka by name, put this Khallâta to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vattagâmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bâhiya two years. 16. Having killed this (king), Panayamâra reigned seven years. Having killed this (king), Palayamâra reigned seven months. 17. Having killed this (king), a person Dâthiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vattagâmani's reign). 18. Then the glorious, great king Vattagâmani came back and having put to death the Damila Dâthika, gained the sovereignty himself. 19. This king Abhaya Vattagâmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Piṭakas and also the Aṭṭhakathâ. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.

22. After his (Vattagâmani's) death Mahâcûli Mahâtissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

1) Probably this passage refers to the three „pupphayâna“ mentioned in the Mahāvamsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilāncanap).

went to heaven after fourteen years. 24. The son of Vaṭṭa-gāmani, known by the name of Coranāga, reigned twelve years living like a robber. 25. The son of Mahācūḷi, the prince known by the name of Tissa, reigned three years over the Island. 26. King Sīva cohabited with queen Anulā; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname „the wood-cutter“; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulā, killed these excellent persons and governed four months over Tambapanni.

31. The son of Mahācūḷi, called Kuṭikannatissa, constructed an Uposatha hall near the Cetiypabbata monastery. 32. In front of the building he erected a beautiful stone Thūpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath . . . for the Bhikkhunis. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vaṇṇaka dike (?) to be constructed. This prince reigned twenty-two years.

XXI.

1. Prince Abhaya, the son of Kuṭikanna, went to visit the Fraternity (?) in the beautiful Mahāthūpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thūpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahâthûpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thûpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thûpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thûpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thûpa) to the Khema pond (which was situated) to the west of the Thûpa, he made there a water offering. 18. An entire Yojana around (the Thûpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahâthûpa. 19. The

made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghavana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesākha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikaṇṇa, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Gīribhaṇḍagahana. 33. As many wise Bhikkhus were in Laṅkāḍīpa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Âmaṇḍagâmani, the son of Mahâdâthika, known by the surname Abhaya, caused a well and also the Gâmenḍitalâka to be dug. 35. He constructed the Rajatalena (Vihâra). Over the Thûpa, in the most excellent Thûpârâma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahâvihâra and of the Thûpârâma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kanirajânu, reigned full three years. 39. The royal son of Âmaṇḍagâmani, known as Cûlâbhaya, constructed the most excellent Gaggarârâma. 40. King Cûlâbhaya reigned one year. A woman called Sîvalî, known by the surname Revatî, — 41—43. the daughter of king Âmaṇḍa, reigned four months. The son of Âmaṇḍa's sister, Ilanâga by name, removed this Sîvalî and reigned in the town. King Ilanâga, the destroyer of his enemies, having heard the Kapi-Jâtaka, ordered the Tissa and Dûra ponds to be dug. This king reigned six years in the island of Laṅkā. 44. The king called Sîva, known by the surname Candamukha, constructed the Manikârâma (Manikâragâma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilâdevî, bestowed her own revenues from that very village on that Ârâma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalâla, governed eight years and seven months¹⁾. 47. King Subha, the son of a doorkeeper, constructed the Subhârâma and the delightful Villavihâra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

1) According to the Mahāvamsa: seven years and eight months.

XXII.

1. King Vasabha constructed in the Cetiyaṭṭabbata monastery ten Thūpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ārāma he constructed a delightful Vihāra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettle-drum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Laṅkādīpa he repaired dilapidated Ārāmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus). 5. In the most excellent Thūparama he constructed a relic-chamber; full forty-four times the king held (Vesākha) festivals. 6. In the Mahāvihāra, in the Thūpārāma, and in the Cetiyaṭṭabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7. 8. The eleven tanks (formed by this king were) the Mayanti, the Rājupāla tank, the Vaha, Kolamba, Mahānikkhaṇḍi tank and also the Mahārametti, the Kehāla and Kālī tanks, the Jambuti, Cāthamaṅgana, and Abhivaḍḍhamānaka tanks.

9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.

12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ārāma called Maṅgala to be constructed. He reigned straightway (after his father's death) three years over the Island.

13. Tissa's son, Gaṇḍabāhukagāmaṇi, caused a great Thūpa to be built in the delightful Abhayārāma. 14. This royal chief constructed the pond called Gāmaṇi, according to the wishes of his mother; this lord (also) ordered the

15—17. The ruler of Tambapanni called king Mahallanaga caused the Sajilakandakarama, the Goṭapabbata in the south, the Dakapasana Arâma, the Sâlipabbata Vihara, the Tanaveli (Vihâra), and in Rohana the Nâgapabbata (Vihâra) and the Girisâlika Ârâma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanâga, known by the name of Bhâtutissa, caused for the sake of (re-)establishing the Mahamegbavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ârâma (Gavara-Âr?). 20. Having caused the pond called Gâmani to be dug, Bhâtutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakaṇḍaka to be dug. In the delightful Thûparama he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayârâma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahâvihâra. In the Dakkhipârâma he built a Vihâra and a Thûpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.

27. Vankanâsikatissa reigned three years in Anurâdhapura, a king of proper and meritorious conduct. 28. After the death of Vankanâsikatissa his son Gajâbâbukagâmani reigned twenty-two years. 29. After Gajâbâhu's death the father-in-law of that king, Mahallakanâga, reigned six years. 30. After the death of Mahallanâga his son Bhâtikatissa reigned twenty-four years over Laṅkā. 31. After Bhâtikatissa's death his younger brother Kaniṭṭhatissa reigned eighteen years over Laṅkādîpa. 32. After the death of Kaniṭṭhatissa his son, known by the name of Khujjanâga, reigned two years. 33. Kuñjanâga, the younger

brother of Khujjanâga, put his royal brother to death and reigned one year over Laṅkā.

34. Having gained the victory (over Khujjanâga), Sirinâga reigned nineteen years in the most excellent Anurâdhapura over Laṅkā. 35. The king called Sirinâga by name made an offering of a garland of costly substances to the Mahâthûpa and erected a parasol over the Thûpa. 36. He constructed an Uposatha hall, the most excellent Lohapâsâda. This prince reigned nineteen years.

37. The son of Sirinâga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayârâma and over the Mahâthûpa. 40. In the delightful Mahâmeghavana and in the beautiful Abhayârâma, at both most excellent Vihâras, he constructed a golden Thûpa. 41. Having heard the Gilâna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Saṃgha?). 42. Having seen a portent in the night, (he constructed) the Dassamâlinî Ârâma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapaṇṇika (Sattapaṇṇika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirinâga, reigned full two years over the Island. 47. This Sirinâga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

48. (The king) called Asaṅgatiṣṣa (Saṃghatiṣṣa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa. 49. (He also constructed) of jewels a Thūpa of the shape of a flame at the most excellent Mahāthūpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta¹⁾; which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumāra²⁾, the son of Sirināga, reigned after his father's death one year.

52. Saṃghatiṣṣa reigned four years; he fixed a parasol and goldsmith's work on the Mahāthūpa.

53. King Saṃghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahāvihāra he constructed a room where food was distributed by tickets.

55. The king called Abhaya, known by the surname Meghavappa, constructed a stone pavilion in the most excellent Mahāvihāra. 56. 57. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhinārāma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

1) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Piṭaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghatiṣṣa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavana garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavaṇṇa was king Jetṭhatissa; this royal lord reigned over the island of Tambapaṇṇi. 62—65. In the most excellent Mahāthūpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name „Maṇipāsāda“ („palace of the gem“). Having constructed the Pacinatissapabbata Ārāma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Ālambagāma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapaṇṇi.

66. After Jetṭhatissa's death his younger brother, king Mahāsena, reigned twenty-seven years. 67. This king once thought thus: „There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?“ 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samaṇas and (only) looked like (Samaṇas). 69. He saw people who were like stinking corpses and in behaviour like blue flies, wicked persons, who were no (true) Samaṇas and (only) looked like (Samaṇas), — 70. Dummita and Pāpasaṇa and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummita and Pāpasaṇa and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampadā ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumārakassapa¹), is not allowable. 73. The practice of (wearing) ivory (fans)²)

1) Mahāvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahāvamsa Tīkā (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahāsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavattukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory („aujānāmi bhikkhave tisso vijāniyo vākamayaṃ usīramayaṃ morapiñchamayaṃ“). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it: in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression „Chabbaggiyānaṃ vatthu“ may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

INDEX OF PROPER NAMES.

(An asterisk indicates that the passage is corrupt or the reading doubtful.)

- Aggimittā 15, 78; 18, 11.
 Accimā 3, 8, 14.
 Accutagāmi 9, 32, 35.
 Aṅgā 1, 39.
 *Aṅgisa 3, 6.
 Acala 19, 8.
 Ajātasattu 3, 60; 4, 27;
 5, 77; 11, 8.
 *Ajitajana 3, 17.
 Añjali 18, 24.
 Atthadassi 3, 41.
 Anattana 19, 6.
 Anurādha 10, 6.
 Anurāḍhanakkhatta *9,
 32, 85.
 Anurāḍhapura 9, 35; 11,
 2; 15, 69; 16, 30; 17,
 6 etc.
 Anuruddha 4, 4, 8, 50;
 5, 8, 24.
 Anulā 11, 7; 12, 82 et
 seq.; 15, 74 et seq.;
 16, 89; 17, 76. — 20,
 26, 80.
 Anotatta 1, 39; 6, 3; 12,
 3; 17, 85.
 Aparantaka 8, 7.
 Aparaselikā 5, 54.
 Abhaya (ancient king at
 Kakusandha's time) 15,
 38; 17, 7, 69 et seq.
 — (son of Paṇḍuvāsa) 10,
 3, 7; 11, 1, 2, 10.
 — (son of Muṭṭasiva) 11,
 6; 17, 75.
 — (Duṭṭhagāmani) 18, 18.
 23, 32, 53; 19, 23.
 — (Vaṭṭagāmani) 19, 16.
 18; 20, 19.
 — (son of Kuṭṭikaṇṇa) 18,
 37; 21, 1.
- Abhaya (Āmaṇḍagāmani)
 21, 34.
 — (son of Sirināga) 22,
 37.
 — (Meghavaṇṇa) 22, 55.
 Abhayagiri 19, 14, 16.
 Abhayapura 15, 38; 17,
 6 et seq. 35.
 *Abhitatta 3, 17.
 Anitodana 3, 46; 10, 6.
 Ayujjha 3, 15.
 Ariṭṭha 11, 29, 31; 14,
 68 et seq.; 15, 82;
 16, 40.
 Ariṭṭhapura 3, 22.
 Arindama 3, 15.
 Asela (son of Paṇḍuvāsa)
 10, 3.
 — (son of Muṭṭasiva) 11,
 7; 17, 76; 18, 48, 49.
 Asoka (ancient king) 3,
 37.
 — (comp. Kālāsoka) 5,
 25.
 — (Dhammāsoka, comp.
 Piyadassi) 1, 26, 27;
 5, 59, 82, 101 et seq.;
 6, 12 et seq.; 7, 3 et
 seq.; 11, 13, 24 et seq.;
 12, 4 et seq.; 15, 6 et
 seq.; 17, 81 et seq.
 Assaji 1, 32.
 Ānanda 4, 3, 7, 8, 50;
 5, 7, 11, 12, 24.
 Āmaṇḍagāmani 21, 34,
 39, 41.
 *Ālavatta 19, 15.
 Itṭhiya 12, 12, 38.
 Indagutta 19, 5, 6. — 8.
 Indapatta 3, 28.
 Ilanāga 21, 42.
- Isidāsikā 18, 9.
 Isipatana 1, 33.
 Isibhūmi 17, 109.
 Ujjeni (in India) 6, 15.
 — (in Ceylon) 9, 36.
 Uttara 8, 12. — 19, 6. —
 19, 18, 20.
 Uttarā 15, 78; 18, 11. —
 18, 16. — 18, 18.
 Utti (son of Paṇḍuvāsa)
 10, 3.
 Utti, Uttiya (son of Mu-
 ṭṭasiva) 11, 6; 17, 75.
 Ut93, 97.
 tiya (a Thera) 12, 12,
 38.
 — (a warrior) 19, 18, 19.
 Udaya (Udayabhadda) 4,
 38; 5, 97; 11, 8.
 Unnalā 18, 24.
 Upacara 3, 5.
 Upatissa 9, 32, 36.
 Upatissanagara 9, 36;
 10, 5.
 Upavattana 6, 19; 15, 70.
 Upāli 4, 3, 7, 8, 28 et
 seq.; 5, 7, 11, 12, 76
 et seq.
 Upāli 18, 29.
 Uposatha 3, 4.
 Uppalavaṇṇā 18, 9.
 Ummādacittā 10, 4.
 Uruvela (in India) 1, 35,
 38, 81.
 — (in Ceylon) 9, 35.
 Ekacakkhu 3, 19, 24.
 Ekabyohārā 5, 40.
 Elārā 18, 49.
 Okkāka 3, 41.
 Okkāmuḥka 3, 41.
 Ojādīpa 1, 73; 9, 20; 15,

- 35 et seq.; 17, 5. 16.
26 et seq.
Kakusandha 2, 66; 15,
25. 34. 38; 17, 9. 16.
26 et seq., 73.
Kaccāna 4, 5; 5, 9.
Kaccēnā 10, 1.
Kaṇṇirajānu 21, 38.
Kaṇḍula 18, 53.
Kaṇṇagoccha 3, 26.
Kadambaka 15, 39; 17,
12.
Kanakadattā *17, 17 et
seq.
Kaniṭṭhatissa 22, 23. 26.
31 et seq.
Kapila, Kapilavatthu 3,
17. 43. 51.
Kapila (a minister) 22, 44.
Kappāsika 1, 34.
Kambalavasabha 3, 19.
Kālārajanaka 3, 37.
Kalyāṇa 3, 4.
Kalyāṇi 2, 42. 53.
Kassapa (the Buddha) 2,
68; 15, 25. 54 et seq.;
17, 10. 18. 73.
— (a Thera) 4, 3. 8. 22;
5, 1 et seq.
— (a Jātīla) 1, 35.
Kassapagotta 8, 10.
Kassapikā 5, 48.
Kākaṇḍakaputta 5, 23.
Kākavaṇṇa 18, 20. 53;
19, 21; 20, 1.
Kālāsoka (comp. Asoka)
4, 44; 5, 80. *99.
*Kalissara 3, 32.
Kālī 18, 16. — 18, 21.
Kāśī 4, 39.
Kira 11, 7; *17, 76.
Kuṇḍanāga 22, 33.
Kuṇḍara 14, 28.
Kuṭikaṇṇa 18, 37; 20,
31; 21, 1. 31.
Kumārakassapa 4, 4; 5,
8; 22, 72.
Kurudipa 1, 38.
Kusa 3, 40.
Kusāvati 3, 9.
Kusinārā 8, 32; 5, 1;
15, 70.
Kūṭāgārasālā 5, 29.
Koṭṭhamālaka 14, 29. 33.
Koṭṭhita (Koṭṭhika) 4, 5;
5, 9.
Koṇḍañña 1, 32.
Konāgamana 2, 67; 15,
25. 44. 48; 17, 9. 17.
73.
Kontiputta 7, 32.
Kosambi 3, 25.
Kosalā 2, 1.
Khallāṇāga 20, 12 et
seq.
Khujjanāga 22, 32. 33.
Khujjasobhita 4, 49; 5,
22.
Khemā 18, 9. — 18, 30.
Gaṇḍā 7, 12; 11, 32;
12, 2.
Gajābhukagāmaṇi 22,
13. 28. 29.
Gandhāra 8, 4.
Gamika 18, 39.
Gāmaṇi 10, 6. — 10, 8.
Giri (Giridipa) 1, 67 et
seq.
— (a Nigāṇṭha) 19, 14.
Girikālī 18, 21.
Giriddhi 18, 14.
Giribbaja 4, 39. 40; 5, 5.
Guttaka 18, 47. 48.
Gokulikā 5, 40. 41.
Gotama 1, 36. 41. 76;
2, 69; 3, 58; 15, 69;
17, 10. 20.
Gotamī 18, 8.
Candagutta (a king) 5,
69. 73. 81. 100; 6, 15;
11, 12.
— (a Thera) 19, 8.
— (a palace?) 16, 36.
Candamukha 3, 42. —
21, 44.
Candavajji 4, 46; 5, 58;
et seq. 86 et seq.
Candimā 3, 42.
Campā 3, 28.
Cara 3, 5.
Cittagutta 19, 6.
Cittadassī 3, 41.
Cittā 10, 4. 8.
Cūl.nāgā 18, 38.
Cūlasumanā 18, 39.
Cūlābhaya 21, 39. 40.
Cūlodara 2, 7 et seq. 29.
Cetiya 3, 5.
Cetiyaṭṭhā 15, 69; 17,
90 etc.
Cetiya 5, 42.
Coranāga 20, 24.
*Chaddanta 6, 7.
Channagarikā 5, 46.
Channā 18, 29.
Chabbaggiyā 22, 73.
Chātapabbata 11, 15. 19.
Jambudipa 1, 26. 49; 6,
2 etc.
Jayanta 15, 60; 17, 7.
Jayasena 3, 44. — 19, 8.
Jālī 3, 42.
Jeṭṭhatissa 22, 61. 66.
Jetavana 2, 2. 16. 51.
53.
Takkasilā 3, 31.
Tappā 15, 78.
Tambapaṇṇi (name of
Ceylon) *passim*.
— (town in Ceylon) 9,
30 et seq.
*Tāmalittiya 3, 33.
*Tālisara 3, 32.
Tissa (see Moggaliputta,
Devānampiya).
— (Kontiputta) 7, 32.
— (a Sākiya) 10, 6.
— (son of Paṇḍuvāsa)
10, 3.
— (son of Mutasiva) 11,
6. 7; 17, 75. 76.
— (a warrior) 19, 18. 20.
— (different princes) 20,
1. — 20, 25. — 20,
28. — 20, 31. — 21,
46. — 22, 12. 13. —
22, 23. 26. — 22, 39.
46. — 22, 61. 64.
Tissā 18, 30.
Tāmbamālaka 14, 74.
Thūlathana 20, 8.
Dattā 18, 27.
Damila 18, 47; 19, 16;
20, 15 etc.
Damilādevī 21, 45.
Dasaratha 3, 40.
Dāṭhika 19, 15. 16; 20,
17. 18.
Dāsaka 4, 28 et seq.; 5,
77 et seq.
Dāsī (Dāsiyā, Dāsikā) 18,
11. — 14. — 21. — 28.
Disampati 3, 40.
Dighavāpi 2, 60.
Dighāvu 10, 6. 8.
Dipamkara 3, 31.
Dipanaṇḍa 18, 40.
Duppasaha 3, 16.

- Dummitta 22, 70, 71.
 *Durabhisara 8, 10.
 Deva (royal surname) 3, 20, 36.
 — (a warrior) 19, 18, 20.
 — (a Thera) 22, 41, 50.
 Devakūṭa 15, 38; 17, 14, 32 et seq.
 Devagutta 16, 37.
 Devamānusa 18, 27.
 Devānampiya 11, 14 et seq.; 12, 7 — 17, 92; *18, 26.
 Devī 6, 16.
 Dovārikamaṇḍala 10, 9.
 Dhannā 18, 38.
 Dhamma 19, 5.
 Dhammagutta 3, 22.
 Dhammaguttā 5, 47. — 18, 28.
 Dhammatāpasā 18, 15.
 Dhammadāsiyā 15, 78; 18, 12.
 Dhammadinnā 18, 9.
 Dhammarakkhita 19, 6.
 Dhammasena 3, 40. — 19, 5.
 Dhammā 18, 14.
 Dhammāsoka, see Asoka.
 Dhammuttarikā 5, 46.
 Dhota 3, 45.
 Nagaracatukka 14, 58.
 Naggadipa 9, 13.
 Nandanavana 13, 12 et seq.; 14, 11, 17, 44, 46.
 Nandā 18, 10.
 Nandisena 19, 9.
 Naradeva 3, 27.
 Naramittā 18, 15.
 Navaratha 3, 40.
 Nāga (son of Muṭasiva) 11, 6; 17, 75.
 — (son of Kuṭikaṇṇa) 21, 31.
 Nāgadāsa 4, 41; 5, 78; 11, 10.
 Nāgadeva 3, 29.
 Nāgapālī 18, 34.
 Nāgamittā 18, 28. — 34, — 35.
 Nāgasena 3, 40.
 Nāgā 18, 28. — 35.
 Nigrodha 6, 34 et seq.; 7, 12, 31.
 *Nipuna (Nipura?) 3, 41.
 Niliya 20, 29.
 Nemiya 3, 36, 37.
 Neru 3, 8.
 Pakuṇḍa, see Paṇḍuka.
 *Pakula 3, 14.
 Paññatī 5, 41.
 Paṭācārā 18, 9.
 Paṇḍuka (Pakuṇḍa) *4, 45; 5, 69, *78, 81; 10, 9; 11, 1 et seq. 12.
 Paṇḍuvāsa (Paṇḍurāja) 4, 41; *5, 78; 10, 2, 7, 8; 11, 8 et seq.
 Paṇḍusakka 10, 1.
 Patāpa 3, 7.
 Paduma 19, 8.
 Padumā 18, 24.
 Panayamāra 19, 15; 20, 16.
 Panāda 3, 7.
 Pabbata 19, 18, 20.
 *Pabbatachinnā 15, 78, 18, 12.
 Parantapabbata 11, 29, *31.
 Palayamāra 19, 15; 20, 16.
 *Pasādapālā 15, 78; 18, 11.
 Pāṭaliputta 5, 25, 59; 6, 18; 7, 45; 11, 28; 15, 6, 87.
 Pāpasoṇa 22, 70, 71.
 Piyadassana 6; 1, 2; 15, 88 et seq.; 16, 5.
 Piyadassi (Asoka) 6, 14, 24.
 — (a Thera) 19, 5.
 Puṇṇa 4, 4; 5, 8.
 Puttatisa 11, 29, 31.
 Pupphapura, see Pāṭaliputta.
 Pubbaselikā 5, 54.
 *Purinda 3, 33.
 Purindada 3, 20.
 Pulahattha *19, 15; 20, 15.
 *Pheggu 18, 12.
 *Baladatta 3, 25.
 *Baladeva 3, 25.
 Bahussutakā 5, 41.
 Bārāpaṇī 1, 30, 38, 34; 3, 16, 38.
 Bāhiya *19, 15; 20, 15.
 Bīlāratha 3, 41.
 Bindusāra 5, 101; 6, 15.
 Bimbisāra 3, 56, 58.
 Buddha 19, 5.
 Buddhadatta 3, 30.
 Brahmadata 3, 18, *24.
 *Brahmadeva 3, 24.
 *Bhagirasa 3, 6.
 Bhaṇḍuka 12, 26, 39, 62, 63.
 Bhaddadeva 3, 26.
 Bhaddayānikā 5, 46.
 Bhaddavaggiyā 1, 34.
 Bhaddasāla 12, 12, 38.
 Bhaddiya 1, 32.
 Bharata 3, 6.
 Bhāṭiya 3, *52, 58.
 Bhātutissa (Bhāṭikatissa) 22, 18, 20, 30, 31.
 Bhārūkaccha 9, 26.
 Makhādeva 3, 33.
 Magadhā 1, 39; 4, 40; 5, 5.
 Maṅgala 19, 8.
 Majjhanta 7, 25.
 Majjhantika 8, 2, 4.
 Majjhima 8, 10.
 Mañiakkhika 2, 42, 52 et seq.
 Maṇḍadipa 1, 73; 9, 20; 15, 57 et seq.; 17, 5.
 Matta 10, 4.
 Mattakala 10, 4.
 *Mattā 18, 12.
 Mattābhaya 11, 6; 17, 75.
 Madhurā 3, 21.
 Mandhātā 3, 5.
 Malaya 11, 19, 20.
 *Malitthiyaka 3, 33.
 Mallā (a people) 15, 70.
 — (a Therī) 15, 78; 18, 12.
 Mahallanāga 22, 15, 18, 29, 30.
 Mahākālī 18, 39.
 Mahākusa 3, 40.
 Mahācūli (comp. Mahātissa) 20, 22, 25, 31.
 Mahātissa 19, 21; 20, 22.
 Mahātissā 18, 39.
 Mahādāṭhika 21, 34.
 Mahādeva 7, 25; 8, 5. — 19, 6. — 15, 38, 43; 17, 25.
 Mahādevī 18, 24.
 Mahādhammarakkhita 8, 8.
 Mahānāma 1, 32.
 Mahāpajāpati 18, 8.

- Mahâpatâpa 3, 7.
 Mahâpaduma 14, 28.
 Mahâpanâda 3, 7.
 Mahâmucala 3, 6.
 Mahâmeghavana, see Meghavana.
 Mahârakkhita 8, 9.
 Mahârattâha 8, 8.
 Mahârattaka 20, 13.
 Mahâruci 3, 7.
 *Mahâruhâ 18, 31.
 Mahâli 10, 6.
 Mahâsamyâgiti 5, 31, 32, 39, 42.
 Mahâsammata 3, 3.
 Mahâsudassana 3, 8.
 Mahâsumanâ 18, 39.
 Mahâsena 22, 66, 75.
 Mahâsonâ 18, 27.
 Mahîmâsâsakâ 5, 45, 47.
 Mahiyâ 1, 51.
 Mahinda (son of Asoka) 1, 27; 5, 82 et seq.; 6, 17 et seq.; 7, 18 et seq.; 42; 8, 13; 11, 40; 12, 8 - 17, 109.
 — (a king) 3, 28.
 Mahilâ 18, 15. — 20. — 35.
 Mahilâraṭṭha 9, 14.
 Mahisa 8, 5.
 Mahodara 2, 7 et seq. 29.
 Mâyâ 18, 7.
 Mâlâ 18, 30.
 *Mâsagallâ 15, 78; 18, 11.
 Mitta 11, 7; 17, 76.
 Mittanna 19; 5.
 Mittasena 19, 8.
 Mithilâ 3, 9, 29, 35.
 Missakagiri 12, 28, 37 et seq.; 14, 56. *75. *79.
 Mucala 3, 6.
 Mucalinda 3, 6.
 Muṭasiva 5, 82; 11, 5 et seq. 12, 13; 12, 42; 17, 75, 77; 18, 48.
 Mûla 19, 18, 19.
 Mûlakadeva 8, 10.
 Meghavanâ 22, 55, 61.
 Meghavana 2, 61, 64; 13, 18 et seq.; 17, 15, 23, 74 etc.
 Moggaliputta 5, 57 et seq.; 7, 16, 23 et seq. 39 et seq.; 8, 1.
 Moriya 6, 19.
 Yasa 1, 33. — 4, 50; 5, 23.
 Yusulâla 21, 46.
 Yonaka 8, 9.
 Yonakadhammarakkhita 8, 7.
 Rakkhita 8, 6.
 Râjagaha (compare Giribbaja) 3, 9, 30, 52; 13, 10.
 Râjagirikâ 5, 54.
 Râma 3, 41. — 10, 4, — 6.
 Râbula 3, 47.
 Rucânandâ 17, 16 et seq. 51 et seq.
 Ruci 3, 7.
 Rûpasobhiyî 18, 27.
 Reṇu 3, 40.
 Revata 4, 49; 5, 22.
 Revatâ 18, 29.
 Revatî 21, 40.
 Roja 3, 4.
 *Rojâna 3, 27.
 Rohana (a prince) 10, 6.
 — (a province) 18, 23, 40; 22, 16.
 Lakkhadhammâ 18, 40.
 Laṅkā, *passim*.
 Lajjitissa *20, 9 et seq.
 Lâlaraṭṭha 9, 5.
 Vaṅkanâsikatiṣṣa 22, 27, 28.
 Vaṅga 9, 2.
 Vaṅgisa 4, 4; 5, 8.
 Vajirâ 3, 20.
 Vajjiputtakâ 4, 47, 48; 5, 17, 30, 45, 46.
 Vaṭuka 20, 27.
 Vaṭṭagâmani 20, 14, 18, 19, 24.
 Vadḍhamânâpura 15, 48, 17, 6 et seq.
 Vappa 1, 32.
 Varakalyâpa 3, 4.
 Varadîpa 1, 73; 9, 20; 15, 45 et seq.; 17, 5, 17.
 Vararoja 3, 4.
 Vasabha 22, 1, 12.
 Vâsabhaḡâmî 4, 51; 5, 22, 24.
 Vijaya 3, 39. — 4, 27; 5, 77; 9, 6 et seq.; 11, 8, 9. — 22, 51.
 Vijita 9, 32, 35.
 Vijitasena 3, 39.
 Viññhâṭavi 15, 87; 16, 2.
 Vibhajjavâdi 18, 41, 44.
 Vibhâta 10, 4.
 Visâkhâ 18, 10.
 Visâla 15, 60; 17, 6 et seq.
 Veḷuvana 4, 39.
 Vedissa 6, 15; 12, 14, 35.
 Vesâlî 4, 47, 48, 52; 5, 17, 23, 29.
 Vessantara 3, 42.
 *Sakula 3, 14.
 Sakkodana 3, 45.
 Sakyaputta 2, 69; 12, 5; 13, 50; 15, 26; 17, 74; [18, 3]; 21, 28.
 Saṃkantikâ 5, 48.
 Saṃgha 19, 5.
 Saṃghatissa 22, *48, 52.
 Saṃghadâsi 18, 10.
 Saṃghabodhi 22, 53.
 Saṃghamittâ 6, 17; 7, 18 et seq.; 15, 77, 90 et seq.; 17, 20 et seq.; 18, 11. *25.
 Saṅjaya 3, 42.
 Saphâ 18, 38.
 Sattapaṇṇagaha 4, 14; 5, 5.
 Saddhammanandi 18, 14.
 Saddhâtissa 19, 16; 20, 2 et seq.
 Sapattâ 18, 29.
 Sabalâ 18, 10.
 Sabbakâmi 4, 49; 5, 22.
 *Sabbatthivâdâ 5, 47, 48.
 Sabbananda 15, 60, 64; 17, 25.
 Samâṅkura 3, 37.
 Samatha 3, 40.
 Samantâ 18, 20.
 Samiddha 15, 48; 17, 7.
 Samiddhi 2, 17 et seq.
 Samuddanavâ 18, 34.
 Samuddâ 18, 28. — 41.
 Sambala 12, 12, 38.
 Sambhûta 4, 50; 5, 22.
 Sammiti 5, 46.
 Sahadeva 3, 10.
 Sâkiyâ 10, 6.
 Sâgara 3, 6. — 19, 8.
 Sâgaradeva 3, 6. — 34.
 *Sâgala 3, 11.
 Sâlha 4, 49; 5, 22.

- Sāṇa 4, 50; 5, 22.
 Sātā 18, 16.
 Sādhina 3, 21.
 *Sābhiya 19, 15.
 *Sāla 11, 29. 31.
 Sāliya 19, 18. 19.
 Siggava 4, 46; 5, 57 et seq.; 80 et seq.
 *Siṭṭhi 3, 23.
 Siudhattha 3, 47. — 19, 8.
 Siddhatthā 5, 54.
 Sirināga 22, 34 et seq. — 46. et seq.
 Silākūta 17, 14.
 Siva (comp. Siva) 10, 4. — 11, 7; 17, 76; 18, 45.
 Sivi 3, 42.
 Siva (comp. Siva) 20, 26. — 21, 44.
 Sivalā 11, 7; *17, 76. — 18, 27. — 30. — 34.
 Sivali 9, 8. — 19, 8. — 21, 40, 41.
 Siha 9, 1 et seq.
 Sīhaputta 9, 5. 6.
 Sīhapura 9, 4. 5. 43.
 Sihabāhu 9, 3. 21.
 Sihalā 9, 1.
 Sihavāhana 3, 42.
 Sihassara 3, 42.
 Sihahanu 3, 44. 45. 51.
 Sukkodana 3, 46.
 Sujāta 3, 41.
 *Sutaṅgana 1, 51.
 Suttavādā 5, 48.
 Sudatta 2, 1.
 Sudassana 3, 7.
 *Sudinna 3, 33.
 Suddhodana 3, 45 et seq.
 Sudhammā 17, 19 et seq.
 Suppatitṭhita 19, 9.
 Suppāra 9, 15 et seq.
 Subha 21, 47.
 Subhākūta 15, 60; 17, 14.
 *Subhāṅgana 1, 51.
 Sumana 4, 51; 5, 22. 24. — 12, 13. 26. 39; 15, 5 et seq. 28. 93. — 15, 48. 53; 17, 25. — 19, 8.
 Sumanakūta 15, 48; 17, 14.
 Sumanadevi 19, 9.
 Sumanā 18, 17.
 Sumā 18, 24.
 Sumitta (comp. Dummita) 9, 6. 43. — 7, 32.
 Summa 19, 21.
 Suriyagutta 19, 7. — 8.
 Suvappabhūmi 8, 12.
 Susimā 9, 3.
 Susunāga 5, 25. 98 et seq.
 Sūratissa 18, 46 et seq.
 Sena 18, 47. 48.
 Soṇa, comp. Sona, Pāpa-soṇa.
 Soṇā 18, 10. — 38.
 Sona 8, 12.
 Sonaka 4, 39 et seq.: 5, 78 et seq.
 Sobhaṇā 18, 15.
 Sobhitā 18, 9.
 Somanadeva 18, 29.
 Somā 18, 14.
 Hatthipura 3, 18.
 Himavā 6, 3; 8, 10.
 Hemavatikā 5, 54.
 Hemā 15, 78; 18, 11.
 *Hemāsā 18, 24.

TABLE OF THE CEYLONese KINGS ACCORDING TO THE DĪPAVAMSA.

Vijaya (reigned 38 years)	9, 28—44.
Interregnum (1 year)	11, 9.
Paṇḍuvāsa (30 y.)	10, 1—6.
Abhaya (20 y.)	10, 7.
Interregnum (17 y.)	11, 1—2.
Paṇḍukābhaya (70 y.)	11, 1—4.
Mutasiva (60 y.)	11, 5. 13.
Devānampiya Tissa (40 y.)	11, 4 — 17, 92.
Uttiya (10 y.)	17, 93—109.
Siva (10 y.)	18, 45.
Sūratissa (10 y.)	18, 46.
Sena and Gutta (12 y. ¹)	18, 47.
Asela (10 y.)	18, 48.
Elāra (44 y.)	18, 49—52.
Abhaya Duṭṭhagāmani (24 y.)	18, 53 — 19, 10. 23.
Saddhātissa (18 y.)	20, 1—7.
Thūlathana (1 month and 10 days)	20, 3.

1) 22 years according to the Mahāvamsa.

Lajjitissa (9 y. 6 m. ¹)	19, 11—13; 20, 9—11.
Khallāṇāga (6 y.)	20, 12.
Mahārattaka (one day)	20, 13.
Abhaya Vattegāmani (5 months)	20, 14.
Pulahattha (Ālavatta) (8 y.)	19, 15; 20, 15—17. —
Bāhiya (Sābhiya) (2 y.)	
Panayamāra (7 y.)	
Palayamāra (7 months)	
Dāṭhika (2 y.)	
Abhaya Vattegāmani (12 y.)	19, 14, 16—20; 20, 18—21.
Mahācūli Mahātissa (14 y.)	19, 21—22; 20, 22—23.
Coranāga (12 y.)	20, 24.
Tissa (3 y.)	20, 25.
Siva (1 y. 2 m.)	20, 26.
Vaṭuka (1 y. 2 m.)	20, 27.
Tissa (1 y. 1 m.)	20, 28.
Niliya (3 m. ²)	20, 29.
Anulā (4 m.)	20, 30.
Kuṭikanṇatissa (22 y.)	20, 31—35.
Abhaya (28 y.)	21, 1—30.
Mahādāṭhika Nāga (12 y.)	21, 31—33.
Abhaya Āmaṇḍagāmani (9 y. 8 m.)	21, 34—37.
Kapirajānu (3 y.)	21, 38.
Cūlābbhaya (1 y.)	21, 39—40.
Sivali Revati (4 months)	21, 40—41.
Ilanāga (6 y.)	21, 41—43.
Siva Candamukha (8 y. 7 m.)	21, 44—45.
Tissa Yasalāla (8 y. 7 m. ³)	21, 46.
Subha (6 y.)	21, 47—48.
Vasabha (44 y.)	22, 1—11.
Vaṇkanāsikātissa (8 y.)	22, 12, 27.
Gajābhukagāmani (22 y.)	22, 13—14, 28.
Mahallanāga (6 y.)	22, 15—17, 29.
Bhātutissa (24 y.)	22, 18—22, 30.
Kanitttha-Tissa (18 y.)	22, 23—25, 31.
Khuḍḍanāga (2 y.)	22, 26, 32, 33.
Kuḍḍanāga (1 y.)	
Sirināga (19 y.)	22, 34—36.
Abhaya ⁴) (22 y.)	22, 37—38.
Tissa ⁴) (22 y.)	22, 39—45.
Sirināga (2 y.)	22, 46—47.
Vijaya (1 y.)	22, 51.
Samghatissa (Asamgatissa) (4 y.)	22, 48—50, 52.
Samghabodhi (2 y.)	22, 53, 54.
Abhaya Meghavanna (13 y.)	22, 55—60.
Jetṭhatissa (10 y.)	22, 61—65.
Mahāsena (27 y.)	22, 66—76.

1) According to the Mahāvamsa: 9 years and 8 months.

2) 6 months according to the Mahāvamsa.

3) According to the Mahāvamsa: 7 years and 8 months.

4) In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

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